PARADISE REGAIN'D.

A

POEM,

IN

FOUR BOOKS.

To which is added

SAMSON AGONISTES;

AND

POEMS upon SEVERAL OCCASIONS;

With a Tractate of EDUCATION.

THE AUTHOR

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Paradiſe Regain'd.

BOOK I.

I WHO ere while the happy garden ſung,
By one man's diſobedience loſt, now ſing
Recover'd Paradiſe to all mankind,
By one man's firm obedience fully try'd
Through all temptation, and the tempter foil'd
In all his wiles, defeated and repuls'd,
And Eden rais'd in the waſte wilderneſs.

Thou Spi'rit who ledſt this glorious eremite
Into the deſert, his victorious field,
Againſt the ſpiritual foe, and brought'ſt him thence
By proof th' undoubted Son of God, inſpire,
As thou art wont, my prompted ſong elſe mute,
And bear through highth or depth of nature's bounds
With proſperous wing full ſumm'd, to tell of deeds
Above heroic, though in ſecret done,
And unrecorded left through many an age,
Worthy t' have not remain'd ſo long unſung.

Now had the great Proclamer, with a voice
More awful than the ſound of trumpet, cry'd
Repentance, and Heav'n's kingdom nigh at hand
To all baptiz'd: to his great baptiſm flock'd
With awe the regions round, and with them came
From Nazareth the ſon of Joſeph deem'd
To the flood Jordan, came as then obſcure,
Unmark'd, unknown; but him the Baptiſt ſoon
Deſcry'd, divinely warn'd, and witneſs bore
As to his worthier, and would have reſign'd
To him his heav'nly office, nor was long
His witneſs unconfirm'd: on him baptiz'd
Heav'n open'd, and in likeneſs of a dove
The Spi'rit deſcended, while the Father's voice
From Heav'n pronounc'd him his beloved Son.
That heard the Adverſary, who roving ſtill
About the world, at that aſſembly fam'd
Would not be laſt, and with the voice divine
Nigh thunder-ſtruck, th' exalted man, to whom
Such high atteſt was giv'n, a while ſurvey'd
With wonder, then with envy fraught and rage
Flies to his place, nor reſts, but in mid air
To council ſummons all his mighty peers,
Within thick clouds and dark ten-fold involv'd,
A gloomy conſiſtory; and them amidſt
With looks aghaſt and ſad he thus beſpake.

O ancient Pow'rs of air and this wide world,
For much more willingly I mention air,
This our old conqueſt, than remember Hell,
Our hated habitation; well ye know
How many ages, as the years of men,
This univerſe we have poſſeſs'd, and rul'd
In manner at our will th' affairs of earth,
Since Adam and his facil conſort Eve

Loſt

Loſt Paradiſe deceiv'd by me, though ſince
With dread attending when that fatal wound
Shall be inflicted by the ſeed of Eve
Upon my head: long the decrees of Heav'n
Delay, for longeſt time to him is ſhort;
And now too ſoon for us the circling hours
This dreaded time have compaſs'd, wherein we
Muſt bide the ſtroke of that long threaten'd wound,
At leaſt if ſo we can, and by the head
Broken be not intended all our power
To be infring'd, our freedom and our being,
In this fair empire won of earth and air;
For this ill news I bring, the woman's ſeed
Deſtin'd to this, is late of woman born:
His birth to our juſt fear gave no ſmall cauſe,
But his growth now to youth's full flow'r, diſplaying
All virtue, grace, and wiſdom to atchieve
Things higheſt, greateſt, multiplies my fear.
Before him a great prophet, to proclame
His coming, is ſent harbinger, who all
Invites, and in the conſecrated ſtream
Pretends to waſh off ſin, and fit them ſo
Purified to receive him pure, or rather
To do him honor as their king; all come,
And he himſelf among them was baptiz'd,
Not thence to be more pure, but to receive
The teſtimony' of Heav'n, that who he is
Thenceforth the nations may not doubt; I ſaw
The prophet do him reverence, on him riſing
Out of the water, Heav'n above the clouds
Unfold her cryſtal doors, thence on his head
A perfect dove deſcend, what-e'er it meant,
And out of Heav'n the ſovran voice I heard,
This is my Son belov'd, in him am pleas'd.
His mother then is mortal, but his ſire

He who obtains the monarchy of Heaven,
And what will he not do to' advance his Son?
His firſt-begot we know, and ſore have felt,
When his fierce thunder drove us to the deep;
Who this is we muſt learn, for man he ſeems
In all his lineaments, though in his face
The glimpſes of his Father's glory ſhine.
Ye ſee our danger on the utmoſt edge
Of hazard, which admits no long debate,
But muſt with ſomething ſudden be oppos'd,
Not force, but well couch'd fraud, well woven ſnares,
Ere in the head of nations he appear
Their king, their leader, and ſupreme on earth.
I, when no other durſt, ſole undertook
The diſmal expedition to find out
And ruin Adam, and th' exploit perform'd
Succeſsfully; a calmer voyage now
Will waft me; and the way found proſp'rous once
Induces beſt to hope of like ſucceſs.

He ended, and his words impreſſion left
Of much amazement to th' infernal crew,
Diſtracted and ſurpriz'd with deep diſmay
At theſe ſad tidings; but no time was then
For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main enterprize
To him their great dictator, whoſe attempt
At firſt againſt mankind ſo well had thriv'd
In Adam's overthrow, and led their march
From Hell's deep-vaulted den to dwell in light,
Regents and potentates, and kings, yea Gods
Of many a pleaſant realm and province wide.
So to the coaſt of Jordan he directs
His eaſy ſteps, girded with ſnaky wiles,

Where

Where he might likelieſt find this new-declar'd,
This man of men, atteſted Son of God,
Temptation and all guile on him to try;
So to ſubvert whom he ſuſpected rais'd
To end his reign on earth ſo long enjoy'd:
But contrary unweeting he fulfill'd
The purpos'd counſel pre-ordain'd and fix'd
Of the moſt High, who in full frequence bright
Of Angels, thus to Gabriel ſmiling ſpake.

Gabriel, this day by proof thou ſhalt behold,
Thou and all Angels converſant on earth
With man or mens affairs, how I begin
To verify that ſolemn meſſage late,
On which I ſent thee to the Virgin pure
In Galilee, that ſhe ſhould bear a ſon
Great in renown, and call'd the Son of God;
Then toldſt her doubting how theſe things could be
To her a virgin, that on her ſhould come
The Holy Ghoſt, and the pow'r of the Higheſt
O'er-ſhadow her: this man born and now up-grown,
To ſhow him worthy of his birth divine
And high prediction, henceforth I expoſe
To Satan; let him tempt and now aſſay
His utmoſt ſubtlety, becauſe he boaſts
And vaunts of his great cunning to the throng
Of his apoſtaſy; he might have learnt
Leſs overweening, ſince he fail'd in Job,
Whoſe conſtant perſeverance overcame
Whate'er his cruel malice could invent.
He now ſhall know I can produce a man
Of female ſeed, far abler to reſiſt
All his ſolicitations, and at length
All his vaſt force, and drive him back to Hell,
Winning by conqueſt what the firſt man loſt

By fallacy ſurpris'd. But firſt I mean
To exerciſe him in the wilderneſs,
There he ſhall firſt lay down the rudiments
Of his great warfare, ere I ſend him forth
To conquer Sin and Death, the two grand foes,
By humiliation and ſtrong ſufferance:
His weakneſs ſhall o'ercome Satanic ſtrength,
And all the world, and maſs of ſinful fleſh;
That all the Angels and ethereal Powers,
They now, and men hereafter may diſcern,
From what conſummate virtue I have choſe
This perfect man, by merit call'd my Son,
To earn ſalvation for the ſons of men.

So ſpake th' eternal Father, and all Heaven
Admiring ſtood a ſpace, then into hymns
Burſt forth, and in celeſtial meaſures mov'd,
Circling the throne and ſinging, while the hand
Sung with the voice, and this the argument.

Victory' and triumph to the Son of God
Now entring his great duel, not of arms,
But to vanquiſh by wiſdom helliſh wiles.
The Father knows the Son; therefore ſecure
Ventures his filial virtue, though untry'd,
Againſt whate'er may tempt, whate'er ſeduce,
Allure, or terrify, or undermine.
Be fruſtrate all ye ſtratagems of Hell,
And deviliſh machinations come to nought.

So they in Heav'n their odes and vigils tun'd:
Mean while the Son of God, who yet ſome days
Lodg'd in Bethabara where John baptiz'd,
Muſing and much revolving in his breaſt,
How beſt the mighty work he might begin

Of

Of Saviour to mankind, and which way firſt
Publiſh his God-like office now mature,
One day forth walk'd alone, the Spirit leading,
And his deep thoughts, the better to converſe
With ſolitude, till far from track of men,
Thought following thought, and ſtep by ſtep led on,
He enter'd now the bord'ring deſert wild,
And with dark ſhades and rocks environ'd round,
His holy meditations thus purſu'd.

O what a multitude of thoughts at once
Awaken'd in me ſwarm, while I conſider
What from within I feel myſelf, and hear
What from without comes often to my ears,
Ill ſorting with my preſent ſtate compar'd!
When I was yet a child, no childiſh play
To me was pleaſing; all my mind was ſet
Serious to learn and know, and thence to do
What might be public good; myſelf I thought
Born to that end, born to promote all truth,
All righteous things: therefore above my years,
The law of God I read, and found it ſweet,
Made it my whole delight, and in it grew
To ſuch perfection, that ere yet my age
Had meaſur'd twice ſix years, at our great feaſt
I went into the temple, there to hear
The teachers of our law, and to propoſe
What might improve my knowledge or their own;
And was admir'd by all: yet this not all
To which my ſpi'rit aſpir'd; victorious deeds
Flam'd in my heart, heroic acts, one while
To reſcue Iſrael from the Roman yoke,
Then to ſubdue and quell o'er all the earth
Brute violence and proud tyrannic power,
Till truth were freed, and equity reſtor'd:

Yet held it more humane, more heav'nly firſt
By winning words to conquer willing hearts,
And make perſuaſion do the work of fear;
At leaſt to try, and teach the erring ſoul
Not wilfully miſ-doing, but unware
Miſled; the ſtubborn only to ſubdue.
Theſe growing thoughts my mother ſoon perceiving
By words at times caſt forth inly rejoic'd,
And ſaid to me apart, High are thy thoughts
O Son, but nouriſh them and let them ſoar
To what highth ſacred virtue and true worth
Can raiſe them, though above example high;
By matchleſs deeds expreſs thy matchleſs Sire.
For know, thou art no ſon of mortal man;
Though men eſteem thee low of parentage,
Thy father is th' eternal King who rules
All Heav'n and Earth, Angels and Sons of men;
A meſſenger from God foretold thy birth
Conceiv'd in me a virgin, he foretold
Thou ſhould'ſt be great and ſit on David's throne,
And of thy kingdom there ſhould be no end.
At thy nativity a glorious quire
Of Angels in the fields of Bethlehem ſung
To ſhepherds watching at their folds by night,
And told them the Meſſiah now was born
Where they might ſee him, and to thee they came,
Directed to the manger where thou lay'ſt,
For in the inn was left no better room:
A ſtar, not ſeen before, in Heav'n appearing
Guided the wiſe men thither from the eaſt,
To honor thee with incenſe, myrrh, and gold,
By whoſe bright courſe led on they found the place,
Affirming it thy ſtar new grav'n in Heaven,
By which they knew the king of Iſrael born.
Juſt Simeon and prophetic Anna, warn'd

By

By viſion, found thee in the temple', and ſpake
Before the altar and the veſted prieſt,
Like things of thee to all that preſent ſtood.
This having heard, ſtrait I again revolv'd
The law and prophets, ſearching what was writ
Concerning the Meſſiah, to our ſcribes
Known partly, and ſoon found of whom they ſpake
I am; this chiefly, that my way muſt lie
Through many a hard aſſay ev'n to the death,
Ere I the promis'd kingdom can attain,
Or work redemption for mankind, whoſe ſins
Full weight muſt be transferr'd upon my head.
Yet neither thus diſhearten'd or diſmay'd,
The time prefix'd I waited, when behold
The Baptiſt (of whoſe birth I oft had heard,
Not knew by ſight) now come, who was to come
Before Meſſiah and his way prepare.
I as all others to his baptiſm came,
Which I believ'd was from above; but he
Strait knew me, and with loudeſt voice proclam'd
Me him (for it was ſhown him ſo from Heaven)
Me him whoſe harbinger he was; and firſt
Refus'd on me his baptiſm to confer,
As much his greater, and was hardly won:
But as I roſe out of the laving ſtream,
Heav'n open'd her eternal doors, from whence
The Spi'rit deſcended on me like a dove,
And laſt the ſum of all, my Father's voice,
Audibly heard from Heav'n, pronounc'd me his,
Me his beloved Son, in whom alone
He was well pleas'd; by which I knew the time
Now full, that I no more ſhould live obſcure,
But openly begin, as beſt becomes
Th' authority which I deriv'd from Heaven.
And now by ſome ſtrong motion I am led

Into this wilderneſs, to what intent
I learn not yet, perhaps I need not know;
For what concerns my knowledge God reveals.

So ſpake our Morning Star then in his riſe,
And looking round on every ſide beheld
A pathleſs deſert, duſk with horrid ſhades;
The way he came not having mark'd, return
Was difficult, by human ſteps untrod;
And he ſtill on was led, but with ſuch thoughts
Accompanied of things paſt and to come
Lodg'd in his breaſt, as well might recommend
Such ſolitude before choiceſt ſociety.
Full forty days he paſs'd, whether on hill
Sometimes, anon in ſhady vale, each night
Under the covert of ſome ancient oak,
Or cedar, to defend him from the dew,
Or harbour'd in one cave, is not reveal'd;
Nor taſted human food, nor hunger felt
Till thoſe days ended, hunger'd then at laſt
Among wild beaſts: they at his ſight grew mild,
Nor ſleeping him nor waking harm'd, his walk
The fiery ſerpent fled, and noxious worm,
The lion and fierce tiger glar'd aloof.
But now an aged man in rural weeds
Following, as ſeem'd, the queſt of ſome ſtray ewe,
Or wither'd ſticks to gather, which might ſerve
Againſt a winter's day when winds blow keen,
To warm him wet return'd from field at eve,
He ſaw approach, who firſt with curious eye
Perus'd him, then with words thus utter'd ſpake.

Sir, what ill chance hath brought thee to this place
So far from path or road of men, who paſs
In troop or caravan? for ſingle none

Durſt

Durſt ever, who return'd, and dropt not here
His carcaſs, pin'd with hunger and with drouth.
I aſk the rather, and the more admire,
For that to me thou ſeem'ſt the man, whom late
Our new baptizing Prophet at the ford
Of Jordan honor'd ſo, and call'd thee Son
Of God; I ſaw and heard, for we ſometimes
Who dwell this wild, conſtrain'd by want, come forth
To town or village nigh (nigheſt is far)
Where ought we hear, and curious are to hear,
What happens new; fame alſo finds us out.

To whom the Son of God. Who brought me hither,
Will bring me hence; no other guide I ſeek.

By miracle he may, reply'd the ſwain,
What other way I ſee not, for we here
Live on tough roots and ſtubs, to thirſt inur'd
More than the camel, and to drink go far,
Men to much miſery and hardſhip born;
But if thou be the Son of God, command
That out of theſe hard ſtones be made thee bread,
So ſhalt thou ſave thyſelf and us relieve
With food, whereof we wretched ſeldom taſte.

He ended, and the Son of God reply'd.
Think'ſt thou ſuch force in bread? is it not written
(For I diſcern thee other than thou ſeem'ſt)
Man lives not by bread only, but each word
Proceeding from the mouth of God, who fed
Our fathers here with Manna? in the mount
Moſes was forty days, nor eat nor drank;
And forty days Elijah without food
Wander'd this barren waſte; the ſame I now:

Why

Why doſt thou then ſuggeſt to me diſtruſt,
Knowing who I am, as I know who thou art?

Whom thus anſwer'd th' Arch-Fiend now undiſguis'd.
'Tis true, I am that Spirit unfortunate,
Who leagu'd with millions more in raſh revolt
Kept not my happy ſtation, but was driven
With them from bliſs to the bottomleſs deep,
Yet to that hideous place not ſo confin'd
By rigor unconniving, but that oft
Leaving my dolorous priſon I enjoy
Large liberty to round this globe of earth,
Or range in th' air, nor from the Heav'n of Heav'ns
Hath he excluded my reſort ſometimes.
I came among the ſons of God, when he
Gave up into my hands Uzzean Job
To prove him, and illuſtrate his high worth;
And when to all his Angels he propos'd
To draw the proud king Ahab into fraud
That he might fall in Ramoth, they demurring,
I undertook that office, and the tongues
Of all his flattering prophets glibb'd with lies
To his deſtruction, as I had in charge,
For what he bids I do: though I have loſt
Much luſtre of my native brightneſs, loſt
To be belov'd of God, I have not loſt
To love, at leaſt contemplate and admire
What I ſee excellent in good, or fair,
Or virtuous, I ſhould ſo have loſt all ſenſe.
What can be then leſs in me than deſire
To ſee thee and approach thee, whom I know
Declar'd the Son of God, to hear attent
Thy wiſdom, and behold thy Godlike deeds?
Men generally think me much a foe
To all mankind: why ſhould I? they to me

Never

Never did wrong or violence; by them
I loſt not what I loſt, rather by them
I gain'd what I have gain'd, and with them dwell
Copartner in theſe regions of the world,
If not diſpoſer; lend them oft my aid,
Oft my advice by preſages and ſigns,
And anſwers, oracles, portents and dreams,
Whereby they may direct their future life.
Envy they ſay excites me, thus to gain
Companions of my miſery and woe.
At firſt it may be; but long ſince with woe
Nearer acquainted, now I feel by proof,
That fellowſhip in pain divides not ſmart,
Nor lightens ought each man's peculiar load.
Small conſolation then, were man adjoin'd:
This wounds me moſt (what can it leſs?) that man,
Man fall'n ſhall be reſtor'd, I never more.

To whom our Saviour ſternly thus reply'd.
Deſervedly thou griev'ſt, compos'd of lies
From the beginning, and in lies wilt end;
Who boaſt'ſt releaſe from Hell, and leave to come
Into the Heav'n of Heav'ns: thou com'ſt indeed,
As a poor miſerable captive thrall
Comes to the place where he before had ſat
Among the prime in ſplendor, now depos'd,
Ejected, emptied, gaz'd, unpitied, ſhunn'd,
A ſpectacle of ruin or of ſcorn
To all the hoſt of Heav'n: the happy place
Imparts to thee no happineſs, no joy,
Rather inflames thy torment, repreſenting
Loſt bliſs, to thee no more communicable,
So never more in Hell than when in Heaven.
But thou art ſerviceable to Heav'n's King.
Will thou impute t' obedience what thy fear

Extorts

Extorts, or pleaſure to do ill excites?
What but thy malice mov'd thee to miſdeem
Of righteous Job, then cruelly to' afflict him
With all inflictions? but his patience won.
The other ſervice was thy choſen taſk,
To be a liar in four hundred mouths;
For lying is thy ſuſtenance, thy food.
Yet thou pretend'ſt to truth; all oracles
By thee are giv'n, and what confeſs'd more true
Among the nations? that hath been thy craft,
By mixing ſomewhat true to vent more lies.
But what have been thy anſwers, what but dark,
Ambiguous and with double ſenſe deluding,
Which they who aſk'd have ſeldom underſtood,
And not well underſtood as good not known?
Who ever by conſulting at thy ſhrine
Return'd the wiſer, or the more inſtruct
To fly or follow what concern'd him moſt,
And run not ſooner to his fatal ſnare?
For God hath juſtly giv'n the nations up
To thy deluſions; juſtly, ſince they fell
Idolatrous: but when his purpoſe is
Among them to declare his providence
To thee not known, whence haſt thou then thy truth,
But from him or his Angels preſident
In every province? who themſelves diſdaining
T' approach thy temples, give thee in command
What to the ſmalleſt tittle thou ſhalt ſay
To thy adorers; thou with trembling fear,
Or like a fawning paraſite obey'ſt;
Then to thyſelf aſcrib'ſt the truth foretold.
But this thy glory ſhall be ſoon retrench'd;
No more ſhalt thou by oracling abuſe
The Gentiles; henceforth oracles are ceas'd,
And thou no more with pomp and ſacrifice

Shalt

Shalt be inquir'd at Delphos or elſewhere,
At leaſt in vain, for they ſhall find thee mute.
God hath now ſent his living oracle
Into the world to teach his final will,
And ſends his Spi'rit of truth henceforth to dwell
In pious hearts, an inward oracle
To all truth requiſite for men to know.

So ſpake our Saviour; but the ſubtle Fiend,
Though inly ſtung with anger and diſdain,
Diſſembled, and this anſwer ſmooth return'd.

Sharply thou haſt inſiſted on rebuke,
And urg'd me hard with doings, which not will
But miſery hath wreſted from me: where
Eaſily canſt thou find one miſerable,
And not enforc'd oft-times to part from truth;
If it may ſtand him more in ſtead to lie,
Say and unſay, feign, flatter, or abjure?
But thou art plac'd above me, thou art Lord;
From thee I can and muſt ſubmiſs indure
Check or reproof, and glad to 'ſcape ſo quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue diſcours'd, pleaſing to th' ear,
And tuneable as ſylvan pipe or ſong;
What wonder then if I delight to hear
Her dictates from thy mouth? moſt men admire
Virtue, who follow not her lore: permit me
To hear thee when I come (ſince no man comes)
And talk at leaſt, though I deſpair to' attain.
Thy Father, who is holy, wiſe and pure,
Suffers the hypocrite or atheous prieſt
To tread his ſacred courts, and miniſter
About his altar, handling holy things,
Praying or vowing, and vouchſaf'd his voice

To Balaam reprobate, a prophet yet
Inſpir'd; diſdain not ſuch acceſs to me.

To whom our Saviour with unalter'd brow.
Thy coming hither, though I know thy ſcope,
I bid not or forbid; do as thou find'ſt
Permiſſion from above; thou canſt not more.

He added not; and Satan bowing low
His gray diſſimulation, diſappear'd
Into thin air diffus'd: for now began
Night with her ſullen wings to double-ſhade
The deſert; fowls in their clay neſts were couch'd;
And now wild beaſts came forth the woods to roam.

The End of the Firſt Book.

Paradiſe Regain'd.

BOOK II.

MEAN while the new-baptiz'd, who yet remain'd
At Jordan with the Baptiſt, and had ſeen
Him whom they heard ſo late expreſly call'd
Jeſus Meſſiah Son of God declar'd,
And on that high authority had believ'd,
And with him talk'd, and with him lodg'd, I mean
Andrew and Simon, famous after known,
With others though in holy writ not nam'd,
Now miſſing him their joy ſo lately found,
So lately found, and ſo abruptly gone,
Began to doubt, and doubted many days,
And as the days increas'd, increas'd their doubt:
Sometimes they thought he might be only ſhown,
And for a time caught up to God, as once
Moſes was in the mount, and miſſing long;
And the great Thiſbite, who on fiery wheels
Rode up to Heav'n, yet once again to come.
Therefore as thoſe young prophets then with care
Sought loſt Elijah, ſo in each place theſe

Nigh

Nigh to Bethabara; in Jericho
The city' of palms, Ænon, and Salem old,
Machærus, and each town or city wall'd
On this ſide the broad lake Genezaret,
Or in Peræa; but return'd in vain.
Then on the bank of Jordan, by a creek,
Where winds with reeds and oſiers whiſp'ring play,
Plain fiſhermen, no greater men them call,
Cloſe in a cottage low together got,
Their unexpected loſs and plaints out breath'd.

Alas, from what high hope to what relapſe
Unlook'd for are we fall'n! our eyes beheld
Meſſiah certainly now come, ſo long
Expected of our fathers; we have heard
His words, his wiſdom full of grace and truth;
Now, now, for ſure, deliverance is at hand,
The kingdom ſhall to Iſrael be reſtor'd:
Thus we rejoic'd, but ſoon our joy is turn'd
Into perplexity and new amaze:
For whither is he gone, what accident
Hath rapt him from us? will he now retire
After appearance, and again prolong
Our expectation? God of Iſrael,
Send thy Meſſiah forth, the time is come;
Behold the kings of th' earth how they oppreſs
Thy choſen, to what highth their pow'r unjuſt
They have exalted, and behind them caſt
All fear of thee; ariſe and vindicate
Thy glory, free thy people from their yoke.
But let us wait; thus far he hath perform'd,
Sent his Anointed, and to us reveal'd him,
By his great Prophet, pointed at and ſhown
In public, and with him we have convers'd;
Let us be glad of this, and all our fears

Lay

Lay on his providence; he will not fail,
Nor will withdraw him now, nor will recall,
Mock us with his bleſt ſight, then ſnatch him hence;
Soon we ſhall ſee our hope, our joy return.

Thus they out of their plaints new hope reſume
To find whom at the firſt they found unſought:
But to his mother Mary, when ſhe ſaw
Others return'd from baptiſm, not her ſon,
Nor left at Jordan, tidings of him none,
Within her breaſt though calm, her breaſt though pure,
Motherly cares and fears got head, and rais'd
Some troubled thoughts, which ſhe in ſighs thus clad.

O what avails me now that honor high
To have conceiv'd of God, or that ſalute
Hail highly favor'd, among women bleſt!
While I to ſorrows am no leſs advanc'd,
And fears as eminent, above the lot
Of other women, by the birth I bore,
In ſuch a ſeaſon born when ſcarce a ſhed
Could be obtain'd to ſhelter him or me
From the bleak air; a ſtable was our warmth,
A manger his; yet ſoon enforc'd to fly
Thence into Egypt, till the murd'rous king
Were dead, who ſought his life, and miſſing fill'd
With infant blood the ſtreets of Bethlehem;
From Egypt home return'd, in Nazareth
Hath been our dwelling many years; his life
Private, unactive, calm, contemplative,
Little ſuſpicious to any king, but now
Full grown to man, acknowledg'd, as I hear,
By John the Baptiſt, and in public ſhown.
Son own'd from Heaven by his Father's voice;
I look'd for ſome great change; to honor? no,

But

But trouble, as old Simeon plain foretold,
That to the fall and riſing he ſhould be
Of many in Iſraël, and to a ſign
Spoken againſt, that through my very ſoul
A ſword ſhall pierce; this is my favor'd lot,
My exaltation to afflictions high;
Afflicted I may be, it ſeems, and bleſt;
I will not argue that, nor will repine.
But where delays he now? ſome great intent
Conceals him: when twelve years he ſcarce had ſeen,
I loſt him, but ſo found, as well I ſaw
He could not loſe himſelf; but went about
His Father's buſineſs; what he meant I mus'd,
Since underſtand; much more his abſence now
Thus long to ſome great purpoſe he obſcures.
But I to wait with patience am inur'd;
My heart hath been a ſtore-houſe long of things
And ſay'ings laid up, portending ſtrange events.

Thus Mary pond'ring oft, and oft to mind
Recalling what remarkably had paſs'd
Since firſt her ſalutation heard, with thoughts
Meekly compos'd awaited the fulfilling;
The while her ſon tracing the deſert wild,
Sole but with holieſt meditations fed,
Into himſelf deſcended, and at once
All his great work to come before him ſet;
How to begin, how to accompliſh beſt
His end of being on earth, and miſſion high:
For Satan with ſly preface to return
Had left him vacant, and with ſpeed was gone
Up to the middle region of thick air,
Where all his potentates in council ſat;
There without ſign of boaſt, or ſign of joy,

Solicitous

Solicitous and blank he thus began.

Princes, Heav'n's ancient Sons, ethereal Thrones,
Demonian Spirits now, from th' element
Each of his reign allotted, rightlier call'd
Pow'rs of fire, air, water, and earth beneath,
So may we hold our place and theſe mild ſeats
Without new trouble; ſuch an enemy
Is riſen to invade us, who no leſs
Threatens than our expulſion down to Hell;
I, as I undertook, and with the vote
Conſenting in full frequence was impower'd,
Have found him, view'd him, taſted him, but find
Far other labor to be undergone
Than when I dealt with Adam firſt of Men,
Though Adam by his wife's allurement fell,
However to this man inferior far,
If he be man by mother's ſide at leaſt,
With more than human gifts from Heav'n adorn'd,
Perfections abſolute, graces divine,
And amplitude of mind to greateſt deeds.
Therefore I am return'd, leſt confidence
Of my ſucceſs with Eve in Paradiſe
Deceive ye to perſuaſion over-ſure
Of like ſucceeding here; I ſummon all
Rather to be in readineſs, with hand
Or counſel to aſſiſt; leſt I who erſt
Thought none my equal, now be over-match'd.

So ſpake th' old Serpent doubting, and from all
With clamor was aſſur'd their utmoſt aid
At his command; when from amidſt them roſe
Belial, the diſſoluteſt Spi'rit that fell,
The ſenſualleſt, and after Aſmodai
The fleſhlieſt Incubus, and thus advis'd.

Set

Set women in his eye, and in his walk,
Among daughters of men the faireſt found;
Many are in each region paſſing fair
As the noon ſky; more like to Goddeſſes
Than mortal creatures, graceful and diſcreet,
Expert in amorous arts, inchanting tongues
Perſuaſive, virgin majeſty with mild
And ſweet allay'd, yet terrible t' approach,
Skill'd to retire, and in retiring draw
Hearts after them tangled in amorous nets.
Such object hath the pow'r to ſoft'n and tame
Severeſt temper, ſmooth the rugged'ſt brow,
Enerve, and with voluptuous hope diſſolve,
Draw out with credulous deſire, and lead
At will the manlieſt, reſoluteſt breaſt,
As the magnetic hardeſt iron draws.
Women, when nothing elſe, beguil'd the heart
Of wiſeſt Solomon, and made him build,
And made him bow to the Gods of his wives.

To whom quick anſwer Satan thus return'd.
Belial, in much uneven ſcale thou weigh'ſt
All others by thyſelf; becauſe of old
Thou thyſelf doat'dſt on womankind, admiring
Their ſhape, their color, and attractive grace,
None are, thou think'ſt, but taken with ſuch toys.
Before the flood thou with thy luſty crew,
Falſe titled ſons of God, roaming the earth
Caſt wanton eyes on the daughters of men,
And coupled with them, and begot a race.
Have we not ſeen, or by relation heard,
In courts and regal chambers how thou lurk'ſt,
In wood or grove by moſſy fountain ſide,
In valley or green meadow, to way-lay
Some beauty rare, Caliſto, Clymene,

Daphne,

Daphne, or Semele, Antiopa,
Or Amymone, Syrinx, many more
Too long, then lay'ſt thy ſcapes on names ador'd,
Apollo, Neptune, Jupiter, or Pan
Satir, or Faun, or Sylvan? But theſe haunts
Delight not all; among the ſons of men,
How many have with a ſmile made ſmall account
Of beauty and her lures, eaſily ſcorn'd
All her aſſaults, on worthier things intent?
Remember that Pellean conqueror,
A youth, how all the beauties of the eaſt
He ſlightly view'd, and ſlightly overpaſs'd;
How he ſirnam'd of Africa diſmiſs'd
In his prime youth the fair Iberian maid.
For Solomon, he liv'd at eaſe, and full
Of honor, wealth, high fare, aim'd not beyond
Higher deſign than to enjoy his ſtate;
Thence to the bait of women lay expos'd:
But he whom we attempt is wiſer far
Than Solomon, of more exalted mind,
Made and ſet wholly on th' accompliſhment
Of greateſt things; what woman will you find,
Though of this age the wonder and the fame,
On whom his leiſure will vouchſafe an eye
Of fond deſire? or ſhould ſhe confident,
As ſitting queen ador'd on beauty's throne,
Deſcend with all her winning charms begirt
T'enamour, as the zone of Venus once
Wrought that effect on Jove, ſo fables tell;
How would one look from his majeſtic brow
Seated as on the top of virtue's hill,
Diſcount'nance her deſpis'd, and put to rout
All her array; her female pride deject,
Or turn to reverent awe? for beauty ſtands
In th' admiration only of weak minds

Led captive; ceaſe to admire, and all her plumes
Fall flat and ſhrink into a trivial toy,
At every ſudden ſlighting quite abaſh'd:
Therefore with manlier objects we muſt try
His conſtancy, with ſuch as have more ſhow
Of worth, of honor, glory', and popular praiſe;
Rocks whereon greateſt men have oftest wreck' d;
Or that which only ſeems to ſatisfy
Lawful deſires of nature, not beyond;
And now I know he hungers where no food
Is to be found, in the wide wilderneſs;
The reſt commit to me, I ſhall let paſs
No' advantage, and his ſtrength as oft aſſay.

He ceas'd, and heard their grant in loud acclame;
Then forthwith to him takes a choſen band
Of Spirits likeſt to himſelf in guile
To be at hand, and at his beck appear,
If cauſe were to unfold ſome active ſcene
Of various perſons, each to know his part;
Then to the deſert takes with theſe his flight;
Where ſtill from ſhade to ſhade the Son of God
After forty days faſting had remain'd,
Now hungring firſt, and to himſelf thus ſaid.

Where will this end? four times ten days I've paſs'd
Wand'ring this woody maze, and human food
Nor taſted, nor had appetite; that faſt
To virtue I impute not, or count part
Of what I ſuffer here; if nature need not,
Or God ſupport nature without repaſt
Though needing, what praiſe is it to indure?
But now I feel I hunger, which declares
Nature hath need of what ſhe aſks; yet God
Can ſatisfy that need ſome other way,

Though

Though hunger ſtill remain: ſo it remain
Without this body's waſting, I content me,
And from the ſting of famin fear no harm,
Nor mind it, fed with better thoughts that feed
Me hung'ring more to do my Father's will.

It was the hour of night, when thus the Son
Commun'd in ſilent walk, then laid him down
Under the hoſpitable covert nigh
Of trees thick interwoven; there he ſlept,
And dream'd, as appetite is wont to dream,
Of meats and drinks, nature's refreſhment ſweet;
Him thought, he by the brook of Cherith ſtood,
And ſaw the ravens with their horny beaks
Food to Elijah bringing ev'n and morn, [brought:
Though ravenous, taught t'abſtain from what they
He ſaw the prophet alſo how he fled
Into the deſert, and how there he ſlept
Under a juniper; then how awak'd,
He found his ſupper on the coals prepar'd,
And by the Angel was bid riſe and eat,
And eat the ſecond time after repoſe,
The ſtrength whereof ſuffic'd him forty days;
Sometimes that with Elijah he partook,
Or as a gueſt with Daniel at his pulſe.
Thus wore out night, and now the herald lark
Left his ground-neſt, high tow'ring to deſcry
The morn's approach, and greet her with his ſong:
As lightly from his graſſy couch up roſe
Our Saviour, and found all was but a dream,
Faſting he went to ſleep, and faſting wak'd.
Up to a hill anon his ſteps he rear'd,
From whoſe high top to ken the proſpect round,
If cottage were in view, ſheep-cote or herd;

But cottage, herd, or ſheep-cote none he ſaw,
Only' in a bottom ſaw a pleaſant grove,
With chaunt of tuneful birds reſounding loud;
Thither he bent his way; determin'd there
To reſt at noon, and enter'd ſoon the ſhade
High rooft, and walks beneath, and alleys brown,
That open'd in the midſt a woody ſcene;
Nature's own work it ſeem'd (nature taught art)
And to a ſuperſtitious eye the haunt
Of Wood-Gods and Wood-Nymphs; he view'd it round,
When ſuddenly a man before him ſtood,
Not ruſtic as before, but ſeemlier clad,
As one in city', or court, or palace bred,
And with fair ſpeech theſe words to him addreſs'd.

With granted leave officious I return,
But much more wonder that the Son of God
In this wild ſolitude ſo long ſhould bide
Of all things deſtitute, and well I know,
Not without hunger. Others of ſome note,
As ſtory tells, have trod this wilderneſs;
The fugitive bond-woman with her ſon
Out-caſt Nebaioth, yet found here relief
By a providing Angel; all the race
Of Iſrael here had famiſh'd, had not God
Rain'd from Heav'n Manna; and that Prophet bold
Native of Thebez wandr'ing here was fed
Twice by a voice inviting him to eat:
Of thee theſe forty days none hath regard,
Forty and more deſerted here indeed.

To whom thus Jeſus. What conclud'ſt thou hence?
They all had need, I as thou ſeeſt have none.

How

How haſt thou hunger then? Satan reply'd.
Tell me if food were now before thee ſet,
Would'ſt thou not eat? Thereafter as I like
The giver, anſwer'd Jeſus. Why ſhould that
Cauſe thy refuſal? ſaid the ſubtle Fiend.
Haſt thou not right to all created things?
Owe not all creatures by juſt right to thee
Duty and ſervice, not to ſtay till bid,
But tender all their pow'r? nor mention I
Meats by the Law unclean, or offer'd firſt
To idols, thoſe young Daniel could refuſe;
Nor proffer'd by an enemy, though who
Would ſcruple that, with want oppreſs'd? Behold
Nature aſham'd, or better to expreſs,
Troubled that thou ſhould'ſt hunger, hath purvey'd
From all the elements her choiceſt ſtore
To treat thee as beſeems, and as her Lord
With honor, only deign to ſit and eat.

He ſpake no dream, for as his words had end,
Our Saviour lifting up his eyes beheld
In ample ſpace under the broadeſt ſhade
A table richly ſpread, in regal mode,
With diſhes pil'd, and meats of nobleſt ſort
And ſavor, beaſts of chaſe, or fowl of game,
In paſtry built, or from the ſpit, or boil'd,
Gris-amber-ſteam'd; all fiſh from ſea or ſhore,
Freſhet, or purling brook, of ſhell or fin,
And exquiſiteſt name, for which was drain'd
Pontus, and Lucrine bay, and Afric coaſt.
Alas how ſimple, to theſe cates compar'd,
Was that crude apple that diverted Eve!
And at a ſtately ſide-board by the wine
That fragrant ſmell diffus'd, in order ſtood

Tall ſtripling youths rich clad, of fairer hue
Than Ganymed or Hylas; diſtant more
Under the trees now tripp'd, now ſolemn ſtood
Nymphs of Diana's train, and Naiades
With fruits and flow'rs from Amalthea's horn,
And ladies of th' Heſperides, that ſeem'd
Fairer than feign'd of old, or fabled ſince
Of faery damſels met in foreſt wide
By knights of Logres, or of Lyones,
Lancelot, or Pelleas, or Pellenore:
And all the while harmonious airs were heard
Of chiming ſtrings, or charming pipes, and winds
Of gentleſt gale Arabian odors fann'd
From their ſoft wings, aud Flora's earlieſt ſmells.
Such was the ſplendor, and the Tempter now
His invitation earneſtly renew'd,

What doubts the Son of God to ſit and eat?
Theſe are not fruits forbidden; no interdict
Defends the touching of theſe viands pure;
Their taſte no knowledge works at leaſt of evil,
But life preſerves, deſtroys life's enemy,
Hunger, with ſweet reſtorative delight.
All theſe are Spi'rits of air, and woods, and ſprings,
Thy gentle miniſters, who come to pay
Thee homage, and acknowledge thee their Lord;
What doubt'ſt thou Son of God? ſit down and eat.

To whom thus Jeſus temp'rately reply'd.
Said'ſt thou not that to all things I had right?
And who witholds my pow'r that right to uſe?
Shall I receive by gift what of my own,
When and where likes me beſt, I can command?

I can at will, doubt not, as ſoon as thou,
Command a table in this wilderneſs,
And call ſwift flights of Angels miniſtrant
Array'd in glory on my cup to' attend:
Why ſhouldſt thou then obtrude this diligence,
In vain, where no acceptance it can find?
And with my hunger what haſt thou to do?
Thy pompous delicacies I contemn,
And count thy ſpecious gifts no gifts but guiles.

To whom thus anſwer'd Satan malecontent.
That I have alſo pow'r to give thou ſeeſt;
If of that pow'r I bring thee voluntary
What I might have beſtow'd on whom I pleas'd,
And rather opportunely in this place
Choſe to impart to thy apparent need,
Why ſhoul'dſt thou not accept it? but I ſee
What I can do or offer is ſuſpect;
Of theſe things others quickly will diſpoſe,
Whoſe pains have earn'd the far fet ſpoil. With that
Both table and proviſion vaniſh'd quite
With ſound of harpies wings, and talons heard;
Only th' importune Tempter ſtill remain'd,
And with theſe words his temptation purſu'd.

By hunger, that each other creature tames,
Thou art not to be harm'd, therefore not mov'd;
Thy temperance invincible beſides,
For no allurement yields to appetite,
And all thy heart is ſet on high deſigns,
High actions; but wherewith to be achiev'd?
Great acts require great means of enterpriſe;
Thou art unknown, unfriended, low of birth,
A carpenter thy father known, thyſelf

Bred up in poverty and ſtraits at home,
Loſt in a deſert here and hunger-bit:
Which way or from what hope doſt thou aſpire
To greatneſs? whence authority deriv'ſt?
What followers, what retinue canſt thou gain,
Or at thy heels the dizzy multitude,
Longer than thou canſt feed them on thy coſt?
Money brings honor, friends, conqueſt, and realms:
What rais'd Antipater the Edomite,
And his ſon Herod plac'd on Juda's throne,
(Thy throne) but gold that got him puiſſant friends?
Therefore, if at great things thou would'ſt arrive,
Get riches firſt, get wealth, and treaſure heap,
Not difficult, if thou hearken to me;
Riches are mine, fortune is in my hand;
They whom I favor thrive in wealth amain,
While virtue, valour, wiſdom ſit in want.

To whom thus Jeſus patiently reply'd.
Yet wealth without theſe three is impotent
To gain dominion, or to keep it gain'd.
Witneſs thoſe ancient empires of the earth,
In highth of all their flowing wealth diſſolv'd;
But men indued with theſe have oft attain'd
In loweſt poverty to higheſt deeds;
Gideon, and Jephtha, and the ſhepherd lad,
Whoſe ofspring on the throne of Judah ſat
So many ages, and ſhall yet regain
That ſeat, and reign in Iſrael without end.
Among the Heathen, (for throughout the world
To me is not unknown what hath been done
Worthy' of memorial) canſt thou not remember
Quintus, Fabricius, Curius, Regulus?
For I eſteem thoſe names of men ſo poor

Who

Who could do mighty things, and could contemn
Riches though offer'd from the hand of kings.
And what in me ſeems wanting, but that I
May alſo in this poverty as ſoon
Accompliſh what they did, perhaps and more?
Extol not riches then, the toil of fools,
The wiſe man's cumbrance if not ſnare, more apt
To ſlacken virtue, and abate her edge,
Than prompt her to do ought may merit praiſe.
What if with like averſion I reject
Riches and realms; yet not for that a crown,
Golden in ſhow, is but a wreath of thorns,
Brings dangers, troubles, cares, and ſleepleſs nights
To him who wears the regal diadem,
When on his ſhoulders each man's burden lies;
For therein ſtands the office of a king,
His honor, virtue, merit and chief praiſe,
That for the public all this weight he bears.
Yet he who reigns within himſelf, and rules
Paſſions, deſires, and fears, is more a king;
Which every wiſe and virtuous man attains:
And who attains not, ill aſpires to rule
Cities of men, or head-ſtrong multitudes,
Subject himſelf to anarchy within,
Or lawleſs paſſions in him which he ſerves.
But to guide nations in the way of truth
By ſaving doctrin, and from error lead
To know, and knowing worſhip God aright
Is yet more kingly; this attracts the ſoul,
Governs the inner man, the nobler part;
That other o'er the body only reigns,
And oft by force, which to a generous mind
So reigning can be no ſincere delight.
Beſides to give a kingdom hath been thought

Greater and nobler done, and to lay down
Far more magnanimous, than to aſſume.
Riches are needleſs then, both for themſelves,
And for thy reaſon why they ſhould be ſought,
To gain a ſcepter, of teſt better miſs'd.

The End of the Second Book.

Paradiſe Regain'd.

BOOK III.

SO ſpake the Son of God, and Satan ſtood
A while as mute confounded what to ſay,
What to reply, confuted and convinc'd
Of his weak arguing, and fallacious drift;
At length collecting all his ſerpent wiles,
With ſoothing words renew'd, him thus accoſts.

I ſee thou know'ſt what is of uſe to know,
What beſt to ſay canſt ſay, to do canſt do;
Thy actions to thy words accord, thy words
To thy large heart give utterance due, thy heart
Contains of good, wiſe, juſt, the perfect ſhape.
Should kings and nations from thy mouth conſult,
Thy counſel would be as the oracle
Urim and Thummim, thoſe oraculous gems
On Aaron's breaſt; or tongue of ſeers of old
Infallible: or wert thou ſought to deeds
That might require th' array of war, thy ſkill
Of conduct would be ſuch, that all the world

Could

Could not ſuſtain thy proweſs, or ſubſiſt
In battel, though againſt thy few in arms.
Theſe God-like virtues wherefore doſt thou hide,
Affecting private life, or more obſcure
In ſavage wilderneſs? wherefore deprive
All earth her wonder at thy acts, thyſelf
The fame and glory, glory the reward
That ſole excites to high attempts, the flame
Of moſt erected ſpi'rits, moſt temper'd pure
Ethereal, who all pleaſures elſe deſpiſe,
All treaſures and all gain eſteem as droſs,
And dignities and pow'rs all but the higheſt?
Thy years are ripe, and over-ripe; the ſon
Of Macedonian Philip had ere theſe
Won Aſia, and the throne of Cyrus held
At his diſpoſe; young Scipio had brought down
The Carthaginian pride; young Pompey quell'd
The Pontic king, and in triumph had rode.
Yet years, and to ripe years judgment mature,
Quench not the thirſt of glory, but augment.
Great Julius, whom now all the world admires,
The more he grew in years, the more inflam'd
With glory, wept that he had liv'd ſo long
Inglorious: but thou yet art not too late.

To whom our Saviour calmly thus reply'd.
Thou neither doſt perſuade me to ſeek wealth
For empire's ſake, nor empire to affect
For glory's ſake by all thy argument.
For what is glory but the blaze of fame,
The peoples praiſe, if always praiſe unmix'd?
And what the people but a herd confus'd,
A miſcellaneous rabble, who extol
Things vulgar, and well weigh'd, ſcarce worth the praiſe?
They praiſe, and they admire they know not what,

And

And know not whom, but as one leads the other;
And what delight to be by ſuch extoll'd,
To live upon their tongues and be their talk,
Of whom to be diſprais'd were no ſmall praiſe?
His lot who dares be ſingularly good.
Th' intelligent among them and the wiſe
Are few, and glory ſcarce of few is rais'd.
This is true glory and renown, when God
Looking on th' earth, with approbation marks
The juſt man, and divulges him through Heaven
To all his Angels, who with true applauſe
Recount his praiſes: thus he did to Job,
When to extend his fame through Heav'n and Earth,
As thou to thy reproach may'ſt well remember,
He aſk'd thee, Haſt thou ſeen my ſervant Job?
Famous he was in Heav'n, on Earth leſs known;
Where glory is falſe glory, attributed
To things not glorious, men not worthy' of fame.
They err who count it glorious to ſubdue
By conqueſt far and wide, to over-run
Large countries, and in field great battels win,
Great cities by aſſault: what do theſe worthies,
But rob and ſpoil, burn, ſlaughter, and inſlave
Peaceable nations, neighb'ring, or remote,
Made captive, yet deſerving freedom more
Than thoſe their conquerors, who leave behind
Nothing but ruin whereſoe'er they rove,
And all the floriſhing works of peace deſtroy,
Then ſwell with pride, and muſt be titled Gods,
Great Benefactors of mankind, Deliverers,
Worſhipt with temple, prieſt and ſacrifice;
One is the ſon of Jove, of Mars the other;
Till conqu'ror Death diſcover them ſcarce men,
Rolling in brutiſh vices, and deform'd,
Violent or ſhameful death their due reward.

But if there be in glory ought of good,
It may by means far different be attain'd
Without ambition, war, or violence;
By deeds of peace, by wiſdom eminent,
By patience, temperance: I mention ſtill
Him whom thy wrongs with ſaintly patience borne
Made famous in a land and times obſcure;
Who names not now with honor patient Job?
Poor Socrates (who next more memorable?)
By what he taught and ſuffer'd for ſo doing,
For truth's ſake ſuffering death, unjuſt, lives now
Equal in fame to proudeſt conquerors.
Yet if for fame and glory ought be done,
Ought ſuffer'd; if young African for fame
His waſted country freed from Punic rage,
The deed becomes unprais'd, the man at leaſt,
And loſes, though but verbal, his reward.
Shall I ſeek glory then, as vain men ſeek,
Oft not deſerv'd? I ſeek not mine, but his
Who ſent me', and thereby witneſs whence I am.

To whom the Tempter murm'ring thus reply'd.
Think not ſo ſlight of glory; therein leaſt
Reſembling thy great Father: he ſeeks glory,
And for his glory all things made, all things
Orders and governs; nor content in Heaven
By all his Angels glorify'd, requires
Glory from men, from all men good or bad,
Wiſe or unwiſe, no difference, no exemption;
Above all ſacrifice, or hallow'd gift
Glory' he requires, and glory he receives
Promiſcuous from all nations, Jew, or Greek,
Or barbarous, nor exception hath declar'd;
From us his foes pronounc'd glory' he exacts.

To whom our Saviour fervently reply'd.
And reaſon; ſince his word all things produc'd,
Though chiefly not for glory as prime end,
But to ſhow forth his goodneſs, and impart
His good communicable to every ſoul
Freely; of whom what could he leſs expect
Than glory' and benediction, that is thanks,
The ſlighteſt, eaſieſt, readieſt recompenſe
From them who could return him nothing elſe,
And not returning that would likelieſt render
Contempt inſtead, diſhonor, obloquy?
Hard recompenſe, unſuitable return
For ſo much good, ſo much beneficence.
But why ſhould man ſeek glory, who of his own
Hath nothing, and to whom nothing belongs
But condemnation, ignominy', and ſhame?
Who for ſo many benefits receiv'd
Turn'd recreant to God, ingrate and falſe,
And ſo of all true good himſelf deſpoil'd,
Yet, ſacrilegious, to himſelf would take
That which to God alone of right belongs;
Yet ſo much bounty is in God, ſuch grace,
That who advance his glory, not their own,
Them he himſelf to glory will advance.

So ſpake the Son of God; and here again
Satan had not to anſwer, but ſtood ſtruck
With guilt of his own ſin, for he himſelf
Inſatiable of glory had loſt all,
Yet of another plea bethought him ſoon.

Of glory, as thou wilt, ſaid he, ſo deem,
Worth or not worth the ſeeking, let it paſs:
But to a kingdom thou art born, ordain'd
To ſit upon thy father David's throne;

By

By mother's ſide thy father; though thy right
Be now in pow'rful hands, that will not part
Eaſily from poſſeſſion won with arms:
Judæa now and all the promis'd land,
Reduc'd a province under Roman yoke,
Obeys Tiberius; nor is always rul'd
With temp'rate ſway; oft have they violated
The temple, oft the law with foul affronts,
Abominations rather, as did once
Antiochus: and think'ſt thou to regain
Thy right by ſitting ſtill, or thus retiring?
So did not Maccabeus: he indeed
Retir'd unto the deſert, but with arms;
And o'er a mighty king ſo oft prevail'd,
That by ſtrong hand his family obtain'd,
Though prieſts, the crown, and David's throne uſurp'd,
With Modin and her ſuburbs once content.
If kingdom move thee not, let move thee zeal
And duty; zeal and duty are not ſlow;
But on occaſion's forelock watchful wait.
They themſelves rather are occaſion beſt,
Zeal of thy Father's houſe, duty to free
Thy country from her Heathen ſervitude;
So ſhalt thou beſt fulfil, beſt verify
The prophets old, who ſung thy endleſs reign;
The happier reign the ſooner it begins;
Reign then; what canſt thou better do the while?

To whom our Saviour anſwer thus return'd.
All things are beſt fulfill'd in their due time,
And time there is for all things, Truth hath ſaid;
If of my reign prophetic Writ hath told,
That it ſhall never end, ſo when begin
The Father in his purpoſe hath decreed,
He in whoſe hand all times and ſeaſons roll.

What

What if he hath decreed that I ſhall firſt
Be try'd in humble ſtate, and things adverſe,
By tribulations, injuries, inſults,
Contempts, and ſcorns, and ſnares, and violence,
Suffering, abſtaining, quietly expecting,
Without diſtruſt or doubt, that he may know
What I can ſuffer, how obey? who beſt
Can ſuffer, beſt can do; beſt reign, who firſt
Well hath obey'd; juſt trial ere I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlaſting kingdom, why art thou
Solicitous, what moves thy inquiſition?
Know'ſt thou not that my riſing is thy fall,
And my promotion will be thy deſtruction?

To whom the Tempter inly rack'd reply'd.
Let that come when it comes; all hope is loſt
Of my reception into grace; what worſe?
For where no hope is left, is left no fear:
If there be worſe, the expectation more
Of worſe torments me than the feeling can.
I would be at the worſt; worſt is my port,
My harbour and my ultimate repoſe,
The end I would attain, my final good.
My error was my error, and my crime
My crime; whatever for itſelf condemn'd,
And will alike be puniſh'd, whether thou
Reign or reign not; though to that gentle brow
Willingly I could fly, and hope thy reign,
From that placid aſpect and meek regard,
Rather than aggravate my evil ſtate,
Would ſtand between me and thy Father's ire
(Whoſe ire I dread more than the fire of Hell)
A ſhelter and a kind of ſhading cool
Interpoſition, as a ſummer's cloud.

If

If I then to the worſt that can be haſte,
Why move thy feet ſo ſlow to what is beſt,
Happieſt both to thyſelf and all the world,
That thou who worthieſt art ſhould'ſt be their king?
Perhaps thou linger'ſt in deep thoughts detain'd
Of th' enterpriſe ſo hazardous and high;
No wonder, for though in thee be united
What of perfection can in man be found,
Or human nature can receive, conſider
Thy life hath yet been private, moſt part ſpent
At home, ſcarce view'd the Galilean towns,
And once a year Jeruſalem, few days
Short ſojourn; and what thence could'ſt thou obſerve?
The world thou haſt not ſeen, much leſs her glory,
Empires, and monarchs, and their radiant courts,
Beſt ſchool of beſt experience, quickeſt inſight
In all things that to greateſt actions lead.
The wiſeſt, unexperienc'd, will be ever
Timorous and loath, with novice modeſty,
(As he who ſeeking aſſes found a kingdom)
Irreſolute, unhardy, unadventrous:
But I will bring thee where thou ſoon ſhalt quit
Thoſe rudiments, and ſee before thine eyes
The monarchies of th' earth, their pomp and ſtate,
Sufficient introduction to inform
Thee, of thyſelf ſo apt, in regal arts,
And regal myſteries, that thou may'ſt know
How beſt their oppoſition to withſtand.

With that (ſuch pow'r was giv'n him then) he took
The Son of God up to a mountain high.
It was a mountain at whoſe verdant feet
A ſpacious plain out-ſtretch'd in circuit wide
Lay pleaſant; from his ſide two rivers flow'd,
Th' one winding, th' other ſtrait, and left between

Fair

Fair champain with leſs rivers intervein'd,
Then meeting join'd their tribute to the ſea:
Fertil of corn the glebe, of oil and wine;
With herds the paſtures throng'd, with flocks the hills;
Huge cities and high towr'd, that well might ſeem
The ſeats of mightieſt monarchs, and ſo large
The proſpect was, that here and there was room
For barren deſert fountainleſs and dry.
To this high mountain top the Tempter brought
Our Saviour, and new train of words began.

Well have we ſpeeded, and o'er hill and dale,
Foreſt and field and flood, temples and towers,
Cut ſhorter many a league; here thou behold'ſt
Aſſyria and her empire's ancient bounds,
Araxes and the Caſpian lake, thence on
As far as Indus eaſt, Euphrates weſt,
And oft beyond; to ſouth the Perſian bay,
And inacceſſible th' Arabian drouth:
Here Nineveh, of length within her wall
Several days journey, built by Ninus old,
Of that firſt golden monarchy the ſeat,
And ſeat of Salmanaſſar, whoſe ſucceſs
Iſrael in long captivity ſtill mourns;
There Babylon, the wonder of all tongues,
As ancient, but rebuilt by him who twice
Judah and all thy father David's houſe
Led captive, and Jeruſalem laid waſte,
Till Cyrus ſet them free; Perſepolis
His city there thou ſeeſt, and Bactra there;
Ecbatana her ſtructure vaſt there ſhows,
And Hecatompylos her hundred gates;
There Suſa by Choaſpes, amber ſtream,
The drink of none but kings; of later fame
Built by Emathian, or by Parthian hands,

The great Seleucia, Niſibis, and there
Artaxata, Teredon, Cteſiphon,
Turning with eaſy eye thou may'ſt behold.
All theſe the Parthian, now ſome ages paſt,
By great Arſaces led, who founded firſt
That empire, under his dominion holds,
From the luxurious kings of Antioch won.
And juſt in time thou com'ſt to have a view
Of his great pow'r; for now the Parthian king
In Cteſiphon hath gather'd all his hoſt
Againſt the Scythian, whoſe incurſions wild
Have waſted Sogdiana; to her aid
He marches now in haſte; ſee, though from far,
His thouſands, in what martial equipage
They iſſue forth, ſteel bows, and ſhafts their arms
Of equal dread in flight, or in purſuit;
All horſemen, in which fight they moſt excel;
See how in warlike muſter they appear,
In rhombs and wedges, and half-moons, and wings.

He look'd, and ſaw what numbers numberleſs
The city gates out-pour'd, light armed troops
In coats of mail and military pride;
In mail their horſes clad, yet fleet and ſtrong,
Prauncing their riders bore, the flow'r and choice
Of many provinces from bound to bound;
From Arachoſia, from Candaor eaſt,
And Margiana to the Hyrcanian cliffs
Of Caucaſus, and dark Iberian dales,
From Atropatia and the neighb'ring plains
Of Adiabene, Media, and the ſouth
Of Suſiana, to Balſara's haven.
He ſaw them in their forms of battel rang'd,
How quick they wheel'd, and fly'ing behind them ſhot
Sharp fleet of arrowy ſhow'rs againſt the face

Of

Of their purſuers, and overcame by flight;
The field all iron caſt a gleaming brown:
Nor wanted clouds of foot, nor on each horn
Cuiraſſiers all in ſteel for ſtanding fight,
Chariots or elephants indors'd with towers
Of archers, nor of lab'ring pioneers
A multitude with ſpades and axes arm'd
To lay hills plain, fell woods, or valleys fill,
Or where plain was raiſe hill, or overlay
With bridges rivers proud, as with a yoke;
Mules after theſe, camels and dromedaries,
And waggons fraught with utenſils of war.
Such forces met not, nor ſo wide a camp,
When Agrican with all his northern powers
Beſieg'd Albracca, as romances tell,
The city' of Gallaphrone, from thence to win
The faireſt of her ſex Angelica
His daughter, ſought by many proweſt knights,
Both Paynim, and the peers of Charlemain.
Such and ſo numerous was their chivalry;
At ſight whereof the Fiend yet more preſum'd,
And to our Saviour thus his words renew'd.

That thou may'ſt know I ſeek not to engage
Thy virtue, and not every way ſecure
On no ſlight grounds thy ſafety; hear, and mark
To what end I have brought thee hither and ſhown
All this fair ſight: thy kingdom though foretold
By Prophet or by Angel, unleſs thou
Endevor, as thy father David did,
Thou never ſhalt obtain; prediction ſtill
In all things, and all men, ſuppoſes means,
Without means us'd, what it predicts revokes.
But ſay thou wert poſſeſs'd of David's throne
By free conſent of all, none oppoſit,

Samaritan

Samaritan or Jew; how could'ſt thou hope
Long to enjoy it quiet and ſecure,
Between two ſuch incloſing enemies
Roman and Parthian? therefore one of theſe
Thou muſt make ſure thy own, the Parthian firſt
By my advice, as nearer, and of late
Found able by invaſion to annoy
Thy country', and captive lead away her kings
Antigonus, and old Hyrcanus bound,
Maugre the Roman: it ſhall be my taſk
To render thee the Parthian at diſpoſe;
Chooſe which thou wilt by conqueſt or by league.
By him thou ſhalt regain, without him not,
That which alone can truly reinſtall thee
In David's royal ſeat, his true ſucceſſor,
Deliverance of thy brethren, thoſe ten tribes
Whoſe ofspring in his territory yet ſerve,
In Habor, and among the Medes diſpers'd;
Ten ſons of Jacob, two of Joſeph loſt
Thus long from Iſrael, ſerving as of old
Their fathers in the land of Egypt ſerv'd,
This offer ſets before thee to deliver.
Theſe if from ſervitude thou ſhalt reſtore
To their inheritance, then, nor till then,
Thou on the throne of David in full glory,
From Egypt to Euphrates and beyond
Shalt reign, and Rome or Cæſar not need fear.

To whom our Saviour anſwer'd thus unmov'd.
Much oſtentation vain of fleſhly arm,
And fragil arms, much inſtrument of war
Long in preparing, ſoon to nothing brought,
Before mine eyes thou' haſt ſet; and in my ear
Vented much policy, and projects deep
Of enemies, of aids, battels and leagues,

Plauſible

Plauſible to the world, to me worth nought.
Means I muſt uſe thou ſay'ſt, prediction elſe
Will unpredict and fail me of the throne:
My time I told thee (and that time for thee
Were better fartheſt off) is not yet come;
When that comes, think not thou to find me ſlack
On my part ought endevoring, or to need
Thy politic maxims, or that cumberſome
Luggage of war there ſhown me, argument
Of human weakneſs rather than of ſtrength.
My brethren, as thou call'ſt them, thoſe ten tribes
I muſt deliver, if I mean to reign
David's true heir, and his full ſcepter ſway
To juſt extent over all Iſrael's ſons;
But whence to thee this zeal, where was it then
For Iſrael, or for David, or his throne,
When thou ſtood'ſt up his tempter to the pride
Of numb'ring Iſrael, which coſt the lives
Of threeſcore and ten thouſand Iſraelites
By three days peſtilence? ſuch was thy zeal
To Iſrael then, the ſame that now to me.
As for thoſe captive tribes, themſelves were they
Who wrought their own captivity, fell off
From God to worſhip calves, the deities
Of Egypt, Baal next and Aſhtaroth,
And all th' idolatries of Heathen round,
Beſides their other worſe than heath'niſh crimes;
Nor in the land of their captivity
Humbled themſelves, or penitent beſought
The God of their forefathers; but ſo dy'd
Impenitent, and left a race behind
Like to themſelves, diſtinguiſhable ſcarce
From Gentiles, but by circumciſion vain,
And God with idols in their worſhip join'd.
Should I of theſe the liberty regard,

Who

Who freed, as to their ancient patrimony,
Unhumbled, unrepentant, unreform'd,
Headlong would follow'; and to their Gods perhaps
Of Bethel and of Dan? no, let them ſerve
Their enemies, who ſerve idols with God.
Yet he at length, time to himſelf beſt known,
Remembring Abraham, by ſome wondrous call
May bring them back repentant and ſincere,
And at their paſſing cleave th' Aſſyrian flood,
While to their native land with joy they haſte,
As the Red Sea and Jordan once he cleft,
When to the promis'd land their fathers paſs'd;
To his due time and providence I leave them.

So ſpake Iſrael's true king, and to the Fiend
Made anſwer meet, that made void all his wiles.
So fares it when with truth falſhood contends.

The End of the Third Book.

Paradiſe Regain'd.

BOOK IV.

PErplex'd and troubled at his bad ſucceſs
The Tempter ſtood, nor had what to reply,
Diſcover'd in his fraud, thrown from his hope
So oft, and the perſuaſive rhetoric
That ſleek'd his tongue, and won ſo much on Eve,
So little here, nay loſt; but Eve was Eve,
This far his over-match, who ſelf-deceiv'd
And raſh, before-hand had no better weigh'd
The ſtrength he was to cope with, or his own:
But as a man who had been matchleſs held
In cunning, over-reach'd where leaſt he thought,
To ſalve his credit, and for very ſpite,
Still will be tempting him who foils him ſtill,
And never ceaſe, though to his ſhame the more;
Or as a ſwarm of flies in vintage time,
About the wine-preſs where ſweet muſt is pour'd,
Beat off, returns as oft with humming ſound;
Or ſurging waves againſt a ſolid rock,
Though all to ſhivers daſh'd, th' aſſault renew,
Vain batt'ry, and in froth or bubbles end;

So Satan, whom repulſe upon repulſe
Met ever, and to ſhameful ſilence brought,
Yet gives not o'er though deſp'rate of ſucceſs,
And his vain importunity purſues.
He brought our Saviour to the weſtern ſide
Of that high mountain, whence he might behold
Another plain, long but in breadth not wide,
Waſh'd by the ſouthern ſea, and on the north
To equal length back'd with a ridge of hills,
That ſcreen'd the fruits of th' earth and ſeats of men
From cold Septentrion blaſts, thence in the midſt
Divided by a river, of whoſe banks
On each ſide an imperial city ſtood,
With tow'rs and temples proudly elevate
On ſev'n ſmall hills, with palaces adorn'd,
Porches and theatres, baths, aqueducts,
Statues and trophies, and triumphal arcs,
Gardens and groves preſented to his eyes,
Above the highth of mountains interpos'd:
By what ſtrange parallax or optic ſkill
Of viſion multiply'd through air, or glaſs
Of teleſcope, were curious to inquire:
And now the Tempter thus his ſilence broke.

The city which thou ſeeſt no other deem
Than great and glorious Rome, queen of the earth
So far renown'd, and with the ſpoils enrich'd
Of nations; there the capitol thou ſeeſt
Above the reſt lifting his ſtately head
On the Tarpeian rock, her citadel
Impregnable, and there mount Palatine,
Th' imperial palace, compaſs huge, and high
The ſtructure, ſkill of nobleſt architects,
With gilded battlements, conſpicuous far,
Turrets and tarraſes, and glitt'ring ſpires.

Many

Many a fair edifice beſides, more like
Houſes of Gods, (ſo well I have diſpos'd
My aery microſcope) thou may'ſt behold
Outſide and inſide both, pillars and roofs,
Carv'd work, the hand of fam'd artificers
In cedar, marble, ivory or gold.
Thence to the gates caſt round thine eye, and ſee
What conflux iſſuing forth, or entring in,
Pretors, proconſuls to their provinces
Haſting, or on return, in robes of ſtate;
Lictors and rods, the enſigns of their pow'r,
Legions and cohorts, turms of horſe and wings:
Or embaſſies from regions far remote
In various habits on the Appian road,
Or on th' Emilian, ſome from fartheſt ſouth,
Syene', and where the ſhadow both way falls,
Meroe Nilotic ile, and more to weſt,
The realm of Bocchus to the Black-moor ſea;
From th' Aſian Kings and Parthian among theſe,
From India and the golden Cherſoneſe,
And utmoſt Indian ile Taprobane,
Duſk faces with white ſilken turbants wreath'd;
From Gallia, Gades, and the Britiſh weſt,
Germans and Scythians, and Sarmatians north
Beyond Danubius to the Tauric pool.
All nations now to Rome obedience pay,
To Rome's great emperor, whoſe wide domain
In ample territory, wealth and power,
Civility of manners, arts and arms,
And long renown, thou juſtly may'ſt prefer
Before the Parthian; theſe two thrones except,
The reſt are barb'rous, and ſcarce worth the ſight,
Shar'd among petty kings too far remov'd;
Theſe having ſhown thee, I have ſhown thee all
The kingdoms of the world, and all their glory.

This empe'ror hath no ſon, and now is old,
Old and laſcivious, and from Rome retir'd
To Capreæ an iland ſmall but ſtrong
On the Campanian ſhore, with purpoſe there
His horrid luſts in private to enjoy,
Committing to a wicked favorite
All publick cares, and yet of him ſuſpicious,
Hated of all, and hating; with what eaſe,
Indued with regal virtues as thou art,
Appearing, and beginning noble deeds,
Might'ſt thou expel this monſter from his throne
Now made a ſtye, and in his place aſcending
A victor people free from ſervile yoke?
And with my help thou may'ſt; to me the power
Is giv'n, and by that right I give it thee.
Aim therefore at no leſs than all the world,
Aim at the high'eſt, without the high'eſt attain'd
Will be for thee no ſitting, or not long,
On David's throne, be prophecy'd what will.

To whom the Son of God unmov'd reply'd.
Nor doth this grandeur and majeſtic ſhow
Of luxury, though call'd magnificence,
More than of arms before, allure mine eye,
Much leſs my mind; though thou ſhould'ſt add to tell
Their ſumptuous gluttonies, and gorgeous feaſts
On citron tables or Atlantic ſtone,
(For I have alſo hear'd, perhaps have read)
Their wines of Setia, Cales, and Falerne,
Chios, and Crete, and how they quaff in gold,
Cryſtal and myrrhine cups imboſs'd with gems
And ſtuds of pearl, to me ſhould'ſt tell who thirſt
And hunger ſtill: then embaſſies thou ſhow'ſt
From nations far and nigh; what honor that,
But tedious waſte of time to ſit and hear

So many hollow compliments and lies,
Outlandiſh flatteries? then proceed'ſt to talk
Of th' emperor, how eaſily ſubdued,
How glorioufly; I ſhall, thou ſay'ſt, expel
A brutiſh monſter: what if I withal
Expel a Devil who firſt made him ſuch?
Let his tormenter conſcience find him out;
For him I was not ſent, nor yet to free
That people victor once, now vile and baſe,
Deſervedly made vaſſal, who once juſt,
Frugal, and mild, and temp'rate, conquer'd well,
But govern ill the nations under yoke,
Peeling their provinces, exhauſted all
By luſt and rapin; firſt ambitious grown
Of triumph, that inſulting vanity;
Then cruel, by their ſports to blood inur'd
Of fighting beaſts, and men to beaſts expos'd,
Luxurious by their wealth, and greedier ſtill,
And from the daily ſcene effeminate.
What wiſe and valiant man would ſeek to free
Theſe thus degenerate, by themſelves inſlav'd,
Or could of inward ſlaves make outward free?
Know therefore when my ſeaſon comes to ſit
On David's throne, it ſhall be like a tree
Spreading and overſhadowing all the earth,
Or as a ſtone that ſhall to pieces daſh
All monarchies beſides throughout the world,
And of my kingdom there ſhall be no end:
Means there ſhall be to this, but what the means,
s not for thee to know, nor me to tell.

To whom the Tempter impudent reply'd.
ſee all offers made by me how ſlight
hou valueſt, becauſe offer'd, and reject'ſt:
othing will pleaſe the difficult and nice,

Or nothing more than ſtill to contradict:
On th' other ſide know alſo thou, that I
On what I offer ſet as high eſteem,
Nor what I part with mean to give for nought;
All theſe which in a moment thou behold'ſt,
The kingdoms of the world to thee I give;
For giv'n to me, I give to whom I pleaſe,
No trifle; yet with this reſerve, not elſe,
On this condition, if thou wilt fall down,
And worſhip me as thy ſuperior lord,
Eaſily done, and hold them all of me;
For what can leſs ſo great a gift deſerve?

Whom thus our Saviour anſwer'd with diſdain.
I never lik'd thy talk, thy offers leſs,
Now both abhor, ſince thou haſt dar'ſt to utter
Th' abominable terms, impious condition;
But I indure the time, till which expir'd,
Thou haſt permiſſion on me. It is written
The firſt of all commandments, Thou ſhalt worſhip
The Lord thy God, and only him ſhalt ſerve;
And dar'ſt thou to the Son of God propound
To worſhip thee accurs'd, now more accurs'd
For this attempt bolder than that on Eve,
And more blaſphemous? which expect to rue.
The kingdoms of the world to thee were given,
Permitted rather, and by thee uſurp'd;
Other donation none thou canſt produce:
If giv'n, by whom but by the king of kings,
God over all ſupreme? if giv'n to thee,
By thee how fairly is the giver now
Repaid? But gratitude in thee is loſt
Long ſince. Wert thou ſo void of fear or ſhame,
As offer them to me the Son of God,
To me my own, on ſuch abhorred pact,

That

That I fall down and worſhip thee as God?
Get thee behind me; plain thou now appear'ſt
That evil one, Satan for ever damn'd.

To whom the Fiend with fear abaſh'd reply'd.
Be not ſo ſore offended, Son of God,
Though ſons of God both Angels are and Men,
If I to try whether in higher ſort
Than theſe thou bear'ſt that title, have propos'd
What both from Men and Angels I receive,
Tetrarchs of fire, air, flood, and on the earth
Nations beſides from all the quarter'd winds,
God of this world invok'd and world beneath;
Who then thou art, whoſe coming is foretold
To me ſo fatal, me it moſt concerns.
The trial hath indamag'd thee no way,
Rather more honor left and more eſteem;
Me nought advantag'd, miſſing what I aim'd.
Therefore let paſs, as they are tranſitory,
The kingdoms of this world; I ſhall no more
Adviſe thee; gain them as thou canſt, or not.
And thou thyſelf ſeem'ſt otherwiſe inclin'd
Than to a worldly crown, addicted more
To contemplation and profound diſpute,
As by that early action may be judg'd,
When ſlipping from thy mother's eye thou went'ſt
Alone into the temple; there waſt found
Among the graveſt Rabbies diſputant
On points and queſtions fitting Moſes chair,
Teaching not taught; the childhood ſhows the Man,
As morning ſhows the day. Be famous then
By wiſdom; as thy empire muſt extend,
So let extend thy mind o'er all the world
In knowledge, all things in it comprehend:
All knowledge is not couch'd in Moſes Law,

The Pentateuch, or what the Prophets wrote;
The Gentiles alſo know, and write, and teach
To admiration, led by nature's light;
And with the Gentiles much thou muſt converſe,
Ruling them by perſuaſion as thou mean'ſt;
Without their learning how wilt thou with them,
Or they with thee hold converſation meet?
How wilt thou reaſon with them, how refute
Their idoliſms, traditions, paradoxes?
Error by his own arms is beſt evinc'd.
Look once more ere we leave this ſpecular mount
Weſtward, much nearer by ſouthweſt, behold
Where on the Ægean ſhore a city ſtands
Built nobly, pure the air, and light the ſoil,
Athens the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hoſpitable, in her ſweet receſs,
City' or ſuburban, ſtudious walks and ſhades;
See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the ſummer long;
There flow'ry hill Hymettus with the ſound
Of bees induſtrious murmur oft invites
To ſtudious muſing; there Iliſſus rolls
His whiſp'ring ſtream: within the walls then view
The ſchools of ancient ſages; his who bred
Great Alexander to ſubdue the world,
Lyceum there, and painted Stoa next:
There thou ſhalt hear and learn the ſecret power
Of harmony in tones and numbers hit
By voice or hand, and various-meaſur'd verſe,
Æolian charms and Dorian lyric odes,
And his who gave them breath, but higher ſung,
Blind Meleſigenes thence Homer call'd,
Whoſe poem Phœbus challeng'd for his own.
Thence what the lofty grave tragedians taught
In

In Chorus or Iambic, teachers beſt
Of moral prudence, with delight receiv'd
In brief ſententious precepts, while they treat
Of fate, and chance, and change in human life;
High actions, and high paſſions beſt deſcribing:
Thence to the famous orators repair,
Thoſe ancient, whoſe reſiſtleſs eloquence
Wielded at will that fierce democratie,
Shook th' arſenal and fulmin'd over Greece,
To Macedon and Artaxerxes throne:
To ſage philoſophy next lend thine ear,
From Heav'n deſcended to the low-rooft houſe
Of Socrates; ſee there his tenement,
Whom well inſpir'd the oracle pronounc'd
Wiſeſt of men; from whoſe mouth iſſued forth
Mellifluous ſtreams that water'd all the ſchools
Of Academics old and new, with thoſe
Sirnam'd Peripatetics, and the ſect
Epicurean, and the Stoic ſevere;
Theſe here revolve, or, as thou lik'ſt, at home,
Till time mature thee to a kingdom's weight;
Theſe rules will render thee a king complete
Within thyſelf, much more with empire join'd.

To whom our Saviour ſagely thus reply'd.
Think not but that I know theſe things, or think
I know them not; not therefore am I ſhort
Of knowing what I ought: he who receives
Light from above, from the fountain of light,
No other doctrin needs, though granted true;
But theſe are falſe, or little elſe but dreams,
Conjectures, fancies, built on nothing firm.
The firſt and wiſeſt of them all profeſs'd
To know this only, that he nothing knew;
The next to fabling fell and ſmooth conceits;

A third ſort doubted all things, though plain ſence;
Others in virtue plac'd felicity,
But virtue join'd with riches and long life;
In corporal pleaſure he, and careleſs eaſe;
The Stoic laſt in philoſophic pride,
By him call'd virtue; and his virtuous man,
Wiſe, perfect in himſelf, and all poſſeſſing,
Equals to God, oft ſhames not to prefer,
As fearing God nor man, contemning all
Wealth, pleaſure, pain or torment, death and life,
Which when he liſts, he leaves, or boaſts he can,
For all his tedious talk is but vain boaſt,
Or ſubtle ſhifts conviction to evade.
Alas what can they teach, and not miſlead,
Ignorant of themſelves, of God much more,
And how the world began, and how man fell
Degraded by himſelf, on grace depending?
Much of the ſoul they talk, but all awry,
And in themſelves ſeek virtue, and to themſelves
All glory arrogate, to God give none,
Rather accuſe him under uſual names,
Fortune and Fate, as one regardleſs quite
Of mortal things. Who therefore ſeeks in theſe
True wiſdom, finds her not, or by deluſion
Far worſe, her falſe reſemblance only meets,
An empty cloud. However many books,
Wiſe men have ſaid, are weariſome; who reads
Inceſſantly, and to his reading brings not
A ſpirit and judgment equal or ſuperior,
(And what he brings, what needs he elſewhere ſeek?)
Uncertain and unſettled ſtill remains,
Deep vers'd in books and ſhallow in himſelf,
Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a ſpunge;
As children gathering pebbles on the ſhore.

Or

Or if I would delight my private hours
With muſic or with poem, where ſo ſoon
As in our native language can I find
That ſolace? All our law and ſtory ſtrow'd
With hymns, our pſalms with artful terms inſcrib'd,
Our Hebrew ſongs and harps in Babylon,
That pleas'd ſo well our victor's ear, declare
That rather Greece from us theſe arts deriv'd;
Ill imitated, while they loudeſt ſing
The vices of their Deities, and their own
In fable, hymn or ſong, ſo perſonating
Their Gods ridiculous, and themſelves paſt ſhame.
Remove their ſwelling epithets thick laid
As varniſh on a harlot's cheek, the reſt,
Thin ſown with ought of profit or delight,
Will far be found unworthy to compare
With Sion's ſongs, to all true taſtes excelling,
Where God is prais'd aright, and God-like men,
The Holieſt of Holies, and his Saints;
Such are from God inſpir'd, not ſuch from thee,
Unleſs where moral virtue is expreſs'd
By light of nature not in all quite loſt.
Their orators thou then extoll'ſt, as thoſe
The top of eloquence, ſtatiſts indeed,
And lovers of their country, as may ſeem;
But herein to our prophets far beneath,
As men divinely taught, and better teaching
The ſolid rules of civil government
In their majeſtic unaffected ſtile
Than all the' oratory of Greece and Rome.
In them is plaineſt taught, and eaſieſt learnt,
What makes a nation happy', and keeps it ſo,
What ruins kingdoms, and lays cities flat;
Theſe only with our law beſt form a king.

So ſpake the Son of God; but Satan now
Quite at a loſs, for all his darts were ſpent,
Thus to our Saviour with ſtern brow reply'd.

Since neither wealth, nor honor, arms nor arts,
Kingdom nor empire pleaſes thee, nor ought
By me propos'd in life contemplative,
Or active, tended on by glory', or fame,
What doſt thou in this world? the wilderneſs
For thee is fitteſt place; I found thee there,
And thither will return thee; yet remember
What I foretel thee, ſoon thou ſhalt have cauſe
To wiſh thou never hadſt rejected thus
Nicely or cautiouſly my offer'd aid,
Which would have ſet thee in ſhort time with eaſe
On David's throne, or throne of all the world,
Now at full age, fulneſs of time, thy ſeaſon,
When prophecies of thee are beſt fulfill'd.
Now contrary, if I read ought in Heaven,
Or Heav'n write ought of fate, by what the ſtars
Voluminous, or ſingle characters,
In their conjunction met, give me to ſpell,
Sorrows, and labors, oppoſition, hate
Attends thee, ſcorns, reproaches, injuries,
Violence and ſtripes, and laſtly cruel death;
A kingdom they portend thee, but what kingdom,
Real or allegoric I diſcern not,
Nor when, eternal ſure, as without end,
Without beginning; for no date prefix'd
Directs me in the ſtarry rubric ſet.

So ſay'ing he took (for ſtill he knew his power
Not yet expir'd) and to the wilderneſs
Brought back the Son of God, and left him there,
Feigning to diſappear. Darkneſs now roſe,

As

As day-light ſunk, and brought in louring night
Her ſhadowy ofspring, unſubſtantial both,
Privation mere of light and abſent day.
Our Saviour meek and with untroubled mind
After his aery jaunt, though hurried ſore,
Hungry and cold betook him to his reſt,
Wherever, under ſome concourſe of ſhades,
Whoſe branching arms thick intertwin'd might ſhield
From dews and damps of night his ſhelter'd head,
But ſhelter'd ſlept in vain, for at his head
The Tempter watch'd, and ſoon with ugly dreams
Diſturb'd his ſleep; and either tropic now
'Gan thunder, and both ends of Heav'n, the clouds
From many a horrid rift abortive pour'd
Fierce rain with lightning mix'd, water with fire
In ruin reconcil'd: nor ſlept the winds
Within their ſtony caves, but ruſh'd abroad
From the four hinges of the world, and fell
On the vex'd wilderneſs, whoſe talleſt pines,
Though rooted deep as high, and ſturdieſt oaks
Bow'd their ſtiff necks, loaden with ſtormy blaſts,
Or torn up ſheer: ill waſt thou ſhrouded then,
O patient Son of God, yet only ſtood'ſt
Unſhaken; nor yet ſtay'd the terror there,
Infernal ghoſts, and Helliſh furies, round
Environ'd thee, ſome howl'd, ſome yell'd, ſome ſhriek'd,
Some bent at thee their fiery darts, while thou
Satſt unappall'd in calm and ſinleſs peace.
Thus paſs'd the night ſo foul, till morning fair
Came forth with pilgrim ſteps in amice gray,
Who with her radiant finger ſtill'd the roar
Of thunder, chas'd the clouds, and laid the winds,
And griſly ſpectres, which the Fiend had rais'd
To tempt the Son of God with terrors dire.
And now the ſun with more effectual beams

Had

Had chear'd the face of earth, and dry'd the wet
From drooping plant, or dropping tree; the birds,
Who all things now behold more freſh and green,
After a night of ſtorm ſo ruinous,
Clear'd up their choiceſt notes in buſh and ſpray
To gratulate the ſweet return of morn;
Nor yet amidſt this joy and brighteſt morn
Was abſent, after all his miſchief done,
The prince of darkneſs, glad would alſo ſeem
Of this fair change, and to our Saviour came,
Yet with no new device, they all were ſpent,
Rather by this his laſt affront reſolv'd,
Deſp'rate of better courſe, to vent his rage,
And mad deſpite to be ſo oft repell'd.
Him walking on a ſunny hill he found,
Back'd on the north and weſt by a thick wood;
Out of the wood he ſtarts in wonted ſhape,
And in a careleſs mood thus to him ſaid.

Fair morning yet betides thee, Son of God,
After a diſmal night; I heard the wrack
As earth and ſky would mingle; but myſelf
Was diſtant; and theſe flaws, though mortals fear them
As dang'rous to the pillar'd frame of Heav'n,
Or to the earth's dark baſis underneath,
Are to the main as inconſiderable,
And harmleſs, if not wholſome, as a ſneeze
To man's leſs univerſe, and ſoon are gone;
Yet as being oft times noxious where they light
On man, beaſt, plant, waſtful and turbulent,
Like turbulencies in th' affairs of men,
Over whoſe heads they roar, and ſeem to point,
They oft fore-ſignify and threaten ill:
This tempeſt at this deſert moſt was bent;
Of men at thee, for only thou here dwell'ſt.

Did

Did I not tell thee, if thou did'ſt reject
The perfect ſeaſon offer'd with my aid
To win thy deſtin'd ſeat, but wilt prolong
All to the puſh of fate, purſue thy way
Of gaining David's throne no man knows when,
For both the when and how is no where told,
Thou ſhalt be what thou art ordain'd, no doubt;
For Angels have proclam'd it, but concealing
The time and means: each act is rightlieſt done,
Not when it muſt, but when it may be beſt.
If thou obſerve not this, be ſure to find,
What I foretold thee, many a hard aſſay
Of dangers, and adverſities, and pains,
Ere thou of Iſrael's ſcepter get faſt hold;
Whereof this ominous night that clos'd thee round,
So many terrors, voices, prodigies
May warn thee, as a ſure fore-going ſign.

So talk'd he, while the Son of God went on
And ſtay'd not, but in brief him anſwer'd thus.

Me worſe than wet thou find'ſt not; other harm
Thoſe terrors which thou ſpeak'ſt of, did me none;
I never fear'd they could, though noiſing loud
And threatning nigh; what they can do as ſigns
Betokening, or ill boding, I contemn
As falſe portents, not ſent from God, but thee;
Who knowing I ſhall reign paſt thy preventing,
Obtrud'ſt thy offer'd aid, that I accepting
At leaſt might ſeem to hold all pow'r of thee,
Ambitious Spi'rit, and wouldſt be thought my God,
And ſtorm'ſt refus'd, thinking to terrify
Me to thy will; deſiſt, thou art deſcern'd
And toil'ſt in vain, nor me in vain moleſt.

To whom the Fiend now ſwoln with rage reply'd.
Then hear, O Son of David, Virgin-born;
For Son of God to me is yet in doubt:
Of the Meſſiah I have heard foretold
By all the prophets; of thy birth at length
Announc'd by Gabriel with the firſt I knew,
And of th' angelic ſong in Bethlehem field,
On thy birth-night, that ſung thee Saviour born.
From that time ſeldom have I ceas'd to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood laſt, though yet in private bred;
Till at the ford of Jordan whither all
Flock'd to the Baptiſt, I among the reſt,
Though not to be baptiz'd, by voice from Heaven
Heard thee pronounc'd the Son of God belov'd.
Thenceforth I thought thee worth my nearer view
And narrower ſcrutiny, that I might learn
In what degree or meaning thou art call'd
The Son of God, which bears no ſingle ſenſe;
The Son of God I alſo am, or was,
And if I was, I am; relation ſtands;
All men are Sons of God; yet thee I thought
In ſome reſpect far higher ſo declar'd.
Therefore I watch'd thy footſteps from that hour,
And follow'd thee ſtill on to this waſte wild;
Where by all beſt conjectures I collect
Thou art to be my fatal enemy.
Good reaſon then, if I before-hand ſeek
To underſtand my adverſary, who
And what he is; his wiſdom, pow'r, intent;
By parl, or compoſition, truce, or league
To win him, or win from him what I can.
And opportunity I here have had
To try thee, ſift thee, and confeſs have found thee
Proof againſt all temptation, as a rock

Of

Of adamant, and as a center, firm,
To th' utmoſt of mere man both wiſe and good,
Not more; for honors, riches, kingdoms, glory
Have been before contemn'd, and may again:
Therefore to know what more thou art than man,
Worth naming Son of God by voice from Heaven
Another method I muſt now begin.

So ſay'ing he caught him up, and without wing
Of hippogrif bore through the air ſublime
Over the wilderneſs and o'er the plain;
Till underneath them fair Jeruſalem,
The holy city lifted high her towers,
And higher yet the glorious temple rear'd
Her pile, far off appearing like a mount
Of alabaſter, topt with golden ſpires:
There on the higheſt pinnacle he ſet
The Son of God, and added thus in ſcorn.

There ſtand, if thou wilt ſtand; to ſtand upright
Will aſk thee ſkill: I to thy Father's houſe
Have brought thee', and higheſt plac'd, higheſt is beſt,
Now ſhow thy progeny; if not to ſtand,
Caſt thyſelf down; ſafely, if Son of God:
For it is written, He will give command
Concerning thee to his Angels, in their hands
They ſhall uplift thee, leſt at any time
Thou chance to daſh thy foot againſt a ſtone.

To whom thus Jeſus; Alſo it is written,
Tempt not the Lord thy God: he ſaid and ſtood:
But Satan ſmitten with amazement fell.
As when earth's ſon Antæus (to compare
Small things with greateſt) in Iraſſa ſtrove

With

With Jove's Alcides, and oft foil'd ſtill roſe,
Receiving from his mother earth new ſtrength,
Freſh from his fall, and fiercer grapple join'd,
Throttled at length in th' air, expir'd and fell;
So after many a foil the Tempter proud,
Renewing freſh aſſaults, amidſt his pride
Fell whence he ſtood to ſee his victor fall.
And as that Theban monſter that propos'd
Her riddle, and him, who ſolv'd it not, devour'd,
That once found out and ſolv'd, for grief and ſpite
Caſt herſelf headlong from th' Iſmenian ſteep;
So ſtruck with dread and anguiſh fell the Fiend,
And to his crew, that ſat conſulting, brought
Joyleſs triumphals of his hop'd ſucceſs,
Ruin, and deſperation, and diſmay,
Who durſt ſo proudly tempt the Son of God.
So Satan fell; and ſtrait a fiery globe
Of Angels on full ſail of wing flew nigh,
Who on their plumy vans receiv'd him ſoft
From his uneaſy ſtation, and upbore
As on a floting couch through the blithe air,
Then in a flow'ry valley ſet him down
On a green bank, and ſet before him ſpread
A table of celeſtial food, divine,
Ambroſial fruits, fetch'd from the tree of life,
And from the fount of life ambroſial drink,
That ſoon refreſh'd him wearied, and repair'd
What hunger, if ought hunger had impair'd,
Or thirſt; and as he fed, angelic quires
Sung heav'nly anthems of his victory
Over temptation, and the Tempter proud.

True Image of the Father, whether thron'd
In the boſom of bliſs, and light of light
Conceiving, or remote from Heav'n, inſhrin'd

In

In fleſhly tabernacle, and human form,
Wand'ring the wilderneſs, whatever place,
Habit, or ſtate, or motion, ſtill expreſſing
The Son of God, with God-like force indued
Againſt th' attempter of thy Father's throne,
And thief of Paradiſe; him long of old
Thou didſt debel, and down from Heaven caſt
With all his army, now thou haſt aveng'd
Supplanted Adam, and by vanquiſhing
Temptation, haſt regain'd loſt Paradiſe;
And fruſtrated the conqueſt fraudulent:
He never more henceforth will dare ſet foot
In Paradiſe to tempt; his ſnares are broke:
For though that ſeat of earthly bliſs be fail'd,
A fairer Paradiſe is founded now
For Adam and his choſen ſons, whom thou
A Saviour art come down to re-inſtall
Where they ſhall dwell ſecure, when time ſhall be,
Of Tempter and temptation without fear.
But thou, infernal Serpent, ſhalt not long
Rule in the clouds; like an autumnal ſtar
Or lightning thou ſhalt fall from Heav'n, trod down
Under his feet: for proof, ere this thou feel'ſt
Thy wound, yet not thy laſt and deadlieſt wound,
By this repulſe receiv'd, and hold'ſt in Hell
No triumph; in all her gates Abaddon rues
Thy bold attempt; hereafter learn with awe
To dread the Son of God: he all unarm'd
Shall chace thee with the terror of his voice
From thy demoniac holds, poſſeſſion foul,
Thee and thy legions; yelling they ſhall fly,
And beg to hide them in a herd of ſwine,
Leſt he command them down into the deep
Bound, and to torment ſent before their time.

Hail

Hail Son of the moſt High, heir of both worlds,
Queller of Satan, on thy glorious work
Now enter, and begin to ſave mankind.

Thus they the Son of God our Saviour meek
Sung victor, and from heav'nly feaſt refreſh'd
Brought on his way with joy; he unobſerv'd
Home to his mother's houſe private return'd.

THE END.

Samſon Agoniſtes,

A

Dramatic Poem.

The AUTHOR

JOHN MILTON.

Ariſtot. Poet. Cap. 6.

Τραγωδια μιμησις πραξεως σωζδαιας, &c.

Tragœdia eſt imitatio actionis ſeriæ, &c. per miſericordiam et metum perficiens talium affectuum luſtrationem.

Of that ſort of Dramatic Poem which is call'd Tragedy.

TRAGEDY as it was anciently compos'd, hath been ever held the graveſt, moraleſt, and moſt profitable of all other poems: therefore ſaid by Ariſtotle to be of power by raiſing pity and fear, or terror, to purge the mind of thoſe and ſuch like paſſions, that is, to temper and reduce them to juſt meaſure with a kind of delight, ſtirr'd up by reading or ſeeing thoſe paſſions well imitated. Nor is Nature wanting in her own effects to make good his aſſertion: for ſo in phyſic things of melancholic hue and quality are us'd againſt melancholy, ſour againſt ſour, ſalt to remove ſalt humors. Hence philoſophers and other graveſt writers, as Cicero, Plutarch and others, frequently cite out of tragic poets, both to adorn and illuſtrate their diſcourſe. The Apoſtle Paul himſelf thought it not unworthy to inſert a verſe of Euripides into the text of Holy Scripture, 1 Cor. XV. 33. and Paræus commenting on the Revelation, divides the whole book as a tragedy, into acts diſtinguiſh'd each by a chorus of heavenly harpings and ſong between. Heretofore men in higheſt dignity have labor'd not a little to be thought able to compoſe a tragedy. Of that honor Dionyſius the elder

elder was no leſs ambitious, than before of his attaining to the tyranny. Auguſtus Cæſar alſo had begun his Ajax, but unable to pleaſe his own judgment with what he had begun, left it unfiniſh'd. Seneca the philoſopher is by ſome thought the author of thoſe tragedies (at leaſt the beſt of them) that go under that name. Gregory Nazianzen, a Father of the Church, thought it not unbeſeeming the ſanctity of his perſon to write a tragedy, which is intitled *Chriſt ſuffering*. This is mention'd to vindicate tragedy from the ſmall eſteem, or rather infamy, which in the account of many it undergoes at this day with other common interludes; hap'ning through the poets error of intermixing comic ſtuff with tragic ſadneſs and gravity; or introducing trivial and vulgar perſons, which by all judicious hath been counted abſurd; and brought in without diſcretion, corruptly to gratify the people. And though ancient tragedy uſe no prologue, yet uſing ſometimes, in caſe of ſelf-defenſe, or explanation, that which Martial calls an epiſtle; in behalf of this tragedy coming forth after the ancient manner, much different from what among us paſſes for beſt, thus much before-hand may be epiſtl'd; that chorus is here introduc'd after the Greek manner, not ancient only but modern, and ſtill in uſe among the Italians. In the modeling therefore of this poem, with good reaſon, the Ancients and Italians are rather follow'd, as of much more authority and fame. The meaſure of verſe us'd in the chorus is of all ſorts, call'd by the Greeks Monoſtrophic, or rather Apolelymenon, without regard had to Strophe, Antiſtrophe or Epod, which were a kind of ſtanza's fram'd only for the muſic, then us'd with the chorus that ſung; not eſſential to the poem, and therefore not material; or being divided into ſtanza's or pauſes, they may be call'd Allæoſtropha. Diviſion into act and ſcene referring chiefly

chiefly to the ſtage (to which this work never was intended) is here omitted.

It ſuffices if the whole drama be found not produc'd beyond the fifth act. Of the ſtile and uniformity, and that commonly call'd the plot, whether intricate or explicit, which is nothing indeed but ſuch œconomy, or diſpoſition of the fable as may ſtand beſt with verſimilitude and decorum; they only will beſt judge who are not unacquainted with Æſchylus, Sophocles, and Euripides, the three tragic poets unequal'd yet by any, and the beſt rule to all who endevor to write tragedy. The circumſcription of time, wherein the whole drama begins and ends, is according to ancient rule, and beſt example, within the ſpace of 24 hours.

THE

The ARGUMENT.

SAMSON made captive, blind, and now in the priſon at Gaza, there to labor as in a common work-houſe, on a feſtival day, in the general ceſſation from labor, comes forth into the open air, to a place nigh, ſomewhat retir'd, there to ſit a while and bemoan his condition. Where he happens at length to be viſited by certain friends and equals of his tribe, which make the Chorus, who ſeek to comfort him what they can; then by his old father Manoah, who endevors the like, and withal tells him his purpoſe to procure his liberty by ranſome; laſtly, that this feaſt was proclam'd by the Philiſtines as a day of thankſgiving for their deliverance from the hands of Samſon, which yet more troubles him. Manoah then departs to proſecute his endevor with the Philiſtian lords for Samſon's redemption; who in the mean while is viſited by other perſons; and laſtly by a public officer to require his coming to the feaſt before the lords and people, to play or ſhow his ſtrength in their preſence; he at firſt refuſes, diſmiſſing the public officer with abſolute denial to come; at length perſuaded inwardly that this was from God, he yields to go along with him, who came now the ſecond time with great threatnings to fetch him: the

Chorus

Chorus yet remaining on the place, Manoah returns full of joyful hope, to procure ere long his ſon's deliverance: in the midſt of which diſcourſe an Hebrew comes in haſte, confuſedly at firſt, and afterwards more diſtinctly relating the cataſtrophe, what Samſon had done to the Philiſtines, and by accident to himſelf; wherewith the tragedy ends.

The PERSONS.

SAMSON.

MANOAH, the Father of Samſon.

DALILA, his Wife.

HARAPHA of Gath.

Public Officer.

Meſſenger.

Chorus of Danites.

The SCENE before the Priſon in Gaza.

Samſon Agoniſtes.

Samson.

A Little onward lend thy guiding hand
To theſe dark ſteps, a little further on;
For yonder bank hath choice of ſun or ſhade:
There I am wont to ſit, when any chance
Relieves me from my taſk of ſervile toil,
Daily' in the common priſon elſe injoin'd me,
Where I a priſoner chain'd, ſcarce freely draw
The air impriſon'd alſo, cloſe and damp,
Unwholeſome draught: but here I feel amends,
The breath of Heav'n freſh blowing, pure and ſweet,
With day-ſpring born; here leave me to reſpire.
This day a ſolemn feaſt the people hold
To Dagon their ſea-idol, and forbid
Laborious works; unwillingly this reſt
Their ſuperſtition yields me; hence with leave
Retiring from the popular noiſe, I ſeek
This unfrequented place to find ſome eaſe,
Eaſe to the body ſome, none to the mind
From reſtleſs thoughts, that like a deadly ſwarm
Of hornets arm'd, no ſooner found alone,
But ruſh upon me thronging, and preſent
Times paſt, what once I was, and what am now.
O wherefore was my birth from Heav'n foretold

Twice by an Angel, who at laſt in ſight
Of both my parents all in flames aſcended
From off the altar, where an offering burn'd,
As in a fiery column charioting
His god-like preſence, and from ſome great act
Or benefit reveal'd to Abraham's race?
Why was my breeding order'd and preſcrib'd
As of a perſon ſeparate to God,
Deſign'd for great exploits; if I muſt die
Betray'd, captiv'd, and both my eyes put out,
Made of my enemies the ſcorn and gaze;
To grind in brazen fetters under taſk
With this Heav'n-gifted ſtrength? O glorious ſtrength
Put to the labor of a beaſt, debas'd
Lower than bondſlave! Promiſe was that I
Should Iſrael from Philiſtian yoke deliver;
Aſk for this great deliverer now, and find him
Eyeleſs in Gaza at the mill with ſlaves,
Himſelf in bonds under Philiſtian yoke;
Yet ſtay, let me not raſhly call in doubt
Divine prediction; what if all foretold
Had been fulfill'd but through mine own default,
Whom have I to complain of but myſelf?
Who this high gift of ſtrength committed to me,
In what part lodg'd, how eaſily bereft me,
Under the ſeal of ſilence could not keep,
But weakly to a woman muſt reveal it,
O'ercome with importunity and tears.
O impotence of mind, in body ſtrong!
But what is ſtrength without a double ſhare
Of wiſdom, vaſt, unwieldy, burdenſome,
Proudly ſecure, yet liable to fall
By weakeſt ſubtleties, not made to rule,
But to ſubſerve where wiſdom bears command!
God, when he gave me ſtrength, to ſhow withal

How

How ſlight the gift was, hung it in my hair.
But peace, I muſt not quarrel with the will
Of higheſt diſpenſation, which herein
Haply had ends above my reach to know:
Suffices that to me ſtrength is my bane,
And proves the ſource of all my miſeries;
So many, and ſo huge, that each apart
Would aſk a life to wail, but chief of all,
O loſs of ſight, of thee I moſt complain!
Blind among enemies, O worſe than chains,
Dungeon, or beggery, or decrepit age!
Light the prime work of God to me is extinct,
And all her various objects of delight
Annull'd, which might in part my grief have eas'd,
Inferior to the vileſt now become
Of man or worm; the vileſt here excel me,
They creep, yet ſee, I dark in light expos'd
To daily fraud, contempt, abuſe and wrong,
Within doors, or without, ſtill as a fool,
In pow'r of others, never in my own;
Scarce half I ſeem to live, dead more than half.
O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipſe
Without all hope of day!
O firſt created Beam, and thou great Word,
Let there be light, and light was over all;
Why am I thus bereav'd thy prime decree?
The ſun to me is dark
And ſilent as the moon,
When ſhe deſerts the night
Hid in her vacant interlunar cave.
Since light ſo neceſſary is to life,
And almoſt life itſelf, if it be true
That light is in the ſoul,
She all in every part; why was the ſight

To ſuch a tender ball as th' eye confin'd,
So obvious and ſo eaſy to be quench'd?
And not as feeling through all parts diffus'd,
That ſhe might look at will through every pore?
Then had I not been thus exil'd from light,
As in the land of darkneſs yet in light,
To live a life half dead, a living death,
And bury'd; but O yet-more miſerable!
Myſelf, my ſepulchre, a moving grave,
Bury'd, yet not exempt
By privilege of death and burial
From worſt of other evils, pains and wrongs,
But made hereby obnoxious more
To all the miſeries of life,
Life in captivity
Among inhuman foes.
But who are theſe? for with joint pace I hear
The tread of many feet ſteering this way;
Perhaps my enemies who come to ſtare
At my affliction, and perhaps t'inſult,
Their daily practice to afflict me more.

CHOR. This, this is he; ſoftly a while,
Let us not break in upon him;
O change beyond report, thought, or belief!
See how he lies at random, careleſly diffus'd,
With languiſh'd head unpropt,
As one paſt hope, abandon'd,
And by himſelf given over;
In ſlaviſh habit, ill-fitted weeds
O'er-worn and ſoil'd;
Or do my eyes miſrepreſent? Can this be he,
That heroic, that renown'd,
Irreſiſtible Samſon? whom unarm'd
No ſtrength of man, or fierceſt wild beaſt could withſtand;
Who

Who tore the lion, as the lion tears the kid,
Ran on imbattel'd armies clad in iron,
And weaponleſs himſelf,
Made arms ridiculous, uſeleſs the forgery
Of brazen ſhield and ſpear, the hammer'd cuiraſs,
Chalybean temper'd ſteel, and frock of mail
Adamantean proof;
But ſafeſt he who ſtood aloof,
When inſupportably his foot advanc'd,
In ſcorn of their proud arms and warlike tools,
Spurn'd them to death by troops. The bold Aſcalonite
Fled from his lion ramp, old warriors turn'd
Their plated backs under his heel;
Or grov'ling ſoil'd their creſted helmets in the duſt.
Then with what trivial weapon came to hand,
The jaw of a dead aſs, his ſword of bone,
A thouſand fore-ſkins fell, the flow'r of Paleſtine,
In Ramath-lechi famous to this day.
Then by main force pull'd up, and on his ſhoulders bore
The gates of Azza, poſt, and maſſy bar,
Up to the hill by Hebron, ſeat of giants old,
No journey of a ſabbath-day, and loaded ſo;
Like whom the Gentiles feign to bear up Heaven.
Which ſhall I firſt bewail,
Thy bondage or loſt ſight,
Priſon within priſon
Inſeparably dark?
Thou art become (O worſt impriſonment!)
The dungeon of thyſelf; thy ſoul
(Which men enjoying ſight oft without cauſe complain)
Impriſon'd now indeed,
In real darkneſs of the body dwells,
Shut up from outward light
T'incorporate with gloomy night;
For inward light alas

Puts

Puts forth no viſual beam.
O mirror of our fickle ſtate,
Since man on earth unparallel'd!
The rarer thy example ſtands,
By how much from the top of wondrous glory,
Strongeſt of mortal men,
To loweſt pitch of abject fortune thou art fall'n.
For him I reckon not in high eſtate
Whom long deſcent of birth
Or the ſphere of fortune raiſes;
But thee whoſe ſtrength, while virtue was her mate,
Might have ſubdued the earth,
Univerſally crown'd with higheſt praiſes.

SAMS. I hear the ſound of words, their ſenſe the air
Diſſolves unjointed ere it reach my ear.

CHOR. He ſpeaks, let us draw nigh. Matchleſs in might,
The glory late of Iſrael, now the grief;
We come thy friends and neighbours not unknown
From Eſhtaol and Zora's fruitful vale
To viſit or bewail thee, or if better,
Counſel or conſolation we may bring,
Salve to thy ſores; apt words have pow'r to aſwage
The tumors of a troubled mind,
And are as balm to feſter'd wounds.

SAMS. Your coming, Friends, revives me, for I learn
Now of my own experience, not by talk,
How counterfeit a coin they are who friends
Bear in their ſuperſcription, (of the moſt
I would be underſtood) in proſp'rous days
They ſwarm, but in adverſe withdraw their head,
Not to be found, though ſought. Ye ſee, O Friends,
How many evils have inclos'd me round;

Yet

Yet that which was the worſt now leaſt afflicts me,
Blindneſs, for had I ſight, confus'd with ſhame,
How could I once look up, or heave the head,
Who like a fooliſh pilot have ſhipwrack'd
My veſſel truſted to me from above,
Gloriouſly rigg'd; and for a word, a tear,
Fool, have divulg'd the ſecret gift of God
To a deceitful woman? tell me Friends,
Am I not ſung and proverb'd for a fool
In every ſtreet? do they not ſay, how well
Are come upon him his deſerts? yet why?
Immeaſurable ſtrength they might behold
In me, of wiſdom nothing more than mean;
This with the other ſhould, at leaſt, have pair'd,
Theſe two proportion'd ill drove me tranſverſe.

CHOR. Tax not divine diſpoſal; wiſeſt men
Have err'd, and by bad women been deceiv'd;
And ſhall again, pretend they ne'er ſo wiſe.
Deject not then ſo overmuch thyſelf,
Who haſt of ſorrow thy full load beſides;
Yet truth to ſay, I oft have heard men wonder
Why thou ſhouldſt wed Philiſtian women rather
Than of thine own tribe fairer, or as fair,
At leaſt of thy own nation, and as noble.

SAMS. The firſt I ſaw at Timna, and ſhe pleas'd
Me, not my parents, that I ſought to wed
The daughter of an infidel: they knew not
That what I motion'd was of God; I knew
From intimate impulſe, and therefore urg'd
The marriage on; that by occaſion hence
I might begin Iſrael's deliverance,
The work to which I was divinely call'd.
She proving falſe, the next I took to wife

(O that I never had! fond wiſh too late,)
Was in the vale of Sorec, Dalila,
That ſpecious monſter, my accompliſh'd ſnare.
I thought it lawful from my former act,
And the ſame end; ſtill watching to oppreſs
Iſrael's oppreſſors: of what now I ſuffer
She was not the prime cauſe, but I myſelf,
Who vanquiſh'd with a peal of words (O weakneſs!)
Gave up my fort of ſilence to a woman.

CHOR. In ſeeking juſt occaſion to provoke
The Philiſtine, thy country's enemy,
Thou never waſt remiſs, I bear thee witneſs:
Yet Iſraël ſtill ſerves with all his ſons.

SAMS. That fault I take not on me, but transfer
On Iſrael's governors, and heads of tribes,
Who ſeeing thoſe great acts, which God had done
Singly by me againſt their conquerors,
Acknowledg'd not, or not at all conſider'd
Deliverance offer'd: I on th' other ſide
Us'd no ambition to commend my deeds,
The deeds themſelves, though mute, ſpoke loud the doer;
But they perſiſted deaf, and would not ſeem
To count them things worth notice, till at length
Their lords the Philiſtines with gather'd pow'rs
Enter'd Judea ſeeking me, who then
Safe to the rock of Etham was retir'd,
Not flying, but fore-caſting in what place
To ſet upon them, what advantag'd beſt:
Mean while the men of Judah, to prevent
The harraſs of their land, beſet me round;
I willingly on ſome conditions came
Into their hands, and they as gladly yield me

To the uncircumciſed a welcome prey,
Bound with two cords; but cords to me were threds
Touch'd with the flame: on their whole hoſt I flew
Unarm'd, and with a trivial weapon fell'd
Their choiceſt youth; they only liv'd who fled.
Had Judah that day join'd, or one whole tribe,
They had by this poſſeſs'd the tow'rs of Gath,
And lorded over them whom now they ſerve:
But what more oft in nations grown corrupt,
And by their vices brought to ſervitude,
Than to love bondage more than liberty,
Bondage with eaſe than ſtrenuous liberty;
And to deſpiſe, or envy, or ſuſpect
Whom God hath of his ſpecial favor rais'd
As their deliverer; if he ought begin,
How frequent to deſert him, and at laſt
To heap ingratitude on worthieſt deeds?

CHOR. Thy words to my remembrance bring
How Succoth and the fort of Penuel
Their great deliverer contemn'd,
The matchleſs Gideon in purſuit
Of Madian and her vanquiſh'd kings:
And how ingrateful Ephraim
Had dealt with Jephtha, who by argument,
Not worſe than by his ſhield and ſpear,
Defended Iſrael from the Ammonite,
Had not his proweſs quell'd their pride
In that ſore battel, when ſo many dy'd
Without reprieve adjudg'd to death,
For want of well pronouncing Shibboleth.

SAMS. Of ſuch examples add me to the roll,
Me eaſily indeed mine may neglect,
But God's propos'd deliverance not ſo.

CHOR.

CHOR. Juſt are the ways of God,
And juſtifiable to men;
Unleſs there be who think not God at all:
If any be, they walk obſcure;
For of ſuch doctrin never was there ſchool,
But the heart of the fool,
And no man therein doctor but himſelf.

Yet more there be who doubt his ways not juſt,
As to his own edicts found contradicting,
Then give the reins to wand'ring thought,
Regardleſs of his glory's diminution;
Till by their own perplexities involv'd
They ravel more, ſtill leſs reſolv'd,
But never find ſelf-ſatisfying ſolution.

As if they would confine th' Interminable,
And tie him to his own preſcript,
Who made our laws to bind us, not himſelf,
And hath full right t'exempt
Whom ſo it pleaſes him by choice
For national obſtriction, without taint
Of ſin, or legal debt;
For with his own laws he can beſt diſpenſe.

He would not elſe who never wanted means,
Nor in reſpect of th' enemy juſt cauſe
To ſet his people free,
Have prompted this heroic Nazarite,
Againſt his vow of ſtricteſt purity,
To ſeek in marriage that fallacious bride,
Unclean, unchaſte.

Down reaſon then, at leaſt vain reaſonings down,
Though

Though reaſon here aver
That moral verdict quits her of unclean;
Unchaſte was ſubſequent, her ſtain not his.

But ſee here comes thy reverend Sire
With careful ſtep, locks white as down,
Old Manoah: adviſe
Forthwith how thou oughtſt to receive him.

SAMS. Ay me, another inward grief awak'd
With mention of that name renews th' aſſault.

MAN. Brethren and men of Dan, for ſuch ye ſeem,
Though in this uncouth place; if old reſpect,
As I ſuppoſe, tow'ards your once glory'd friend,
My ſon now captive, hither hath inform'd
Your younger feet, while mine caſt back with age
Came lagging after; ſay if he be here.

CHOR. As ſignal now in low dejected ſtate,
As earſt in high'eſt, behold him where he lies.

MAN. O miſerable change! is this the man,
That invincible Samſon, far renown'd,
The dread of Iſrael's foes, who with a ſtrength
Equivalent to Angels walk'd their ſtreets,
None offering fight; who ſingle combatant
Duel'd their armies rank'd in proud array,
Himſelf an army, now unequal match
To ſave himſelf againſt a coward arm'd
At one ſpear's length. O ever failing truſt
In mortal ſtrength! and oh what not in man
Deceivable and vain? Nay what thing good
Pray'd for, but often proves our woe, our bane?
I pray'd for children, and thought barrenneſs

In wedlock a reproach; I gain'd a ſon,
And ſuch a ſon as all men hail'd me happy;
Who would be now a father in my ſtead?
O wherefore did God grant me my requeſt,
And as a bleſſing with ſuch pomp adorn'd?
Why are his gifts deſirable, to tempt
Our earneſt pray'rs, then giv'n with ſolemn hand
As graces, draw a ſcorpion's tail behind?
For this did th' Angel twice deſcend? for this
Ordain'd thy nurture holy, as of a plant
Select, and ſacred, glorious for a while,
The miracle of men; then in an hour
Inſnar'd, aſſaulted, overcome, led bound,
Thy foes deriſion, captive, poor and blind,
Into a dungeon thruſt, to work with ſlaves?
Alas methinks whom God hath choſen once
To worthieſt deeds, if he through frailty err,
He ſhould not ſo o'erwhelm, and as a thrall
Subject him to ſuch foul indignities,
Be it but for honor's ſake of former deeds.

SAMS. Appoint not heav'nly diſpoſition, Father;
Nothing of all theſe evils hath befall'n me
But juſtly; I myſelf have brought them on,
Sole author I, ſole cauſe: if ought ſeem vile,
As vile hath been my folly, who have profan'd
The myſtery of God giv'n me under pledge
Of vow, and have betray'd it to a woman,
A Canaanite, my faithleſs enemy.
This well I knew, nor was at all ſurpris'd,
But warn'd by oft experience: did not ſhe
Of Timna firſt betray me, and reveal
The ſecret wreſted from me in her highth
Of nuptial love profeſs'd, carrying it ſtrait
To them who had corrupted her, my ſpies,

And rivals? In this other was there found
More faith, who alſo in her prime of love,
Spouſal embraces, vitiated with gold,
Though offer'd only, by the ſent conceiv'd
Her ſpurious firſt-born, treaſon againſt me?
Thrice ſhe aſſay'd with flattering pray'rs and ſighs,
And amorous reproaches, to win from me
My capital ſecret, in what part my ſtrength
Lay ſtor'd, in what part ſumm'd, that ſhe might know;
Thrice I deluded her, and turn'd to ſport
Her importunity, each time perceiving
How openly, and with what impudence
She purpos'd to betray me, and (which was worſe
Than undiſſembled hate) with what contempt
She ſought to make me traitor to myſelf;
Yet the fourth time, when muſt'ring all her wiles,
With blandiſh'd parlies, feminine aſſaults,
Tongue-batteries, ſhe ſurceas'd not day nor night
To ſtorm me over-watch'd, and weary'd out,
At times when men ſeek moſt repoſe and reſt,
I yielded, and unlock'd her all my heart,
Who with a grain of manhood well reſolv'd
Might eaſily have ſhook off all her ſnares:
But foul effeminacy held me yok'd
Her bond-ſlave; O indignity, O blot
To honor and religion! ſervile mind
Rewarded well with ſervile puniſhment!
The baſe degree to which I now am fall'n,
Theſe rags, this grinding is not yet ſo baſe
As was my former ſervitude, ignoble,
Unmanly, ignominious, infamous,
True ſlavery, and that blindneſs worſe than this,
That ſaw not how degenerately I ſerv'd.

MAN. I cannot praiſe thy marriage choices, Son,
Rather approv'd them not; but thou didſt plead
Divine impulſion prompting how thou might'ſt
Find ſome occaſion to infeſt our foes.
I ſtate not that; this I am ſure, our foes
Found ſoon occaſion thereby to make thee
Their captive, and their triumph; thou the ſooner
Temptation found'ſt, or over-potent charms
To violate the ſacred truſt of ſilence
Depoſited within thee; which to have kept
Tacit, was in thy pow'r: true; and thou bear'ſt
Enough, and more, the burden of that fault;
Bitterly haſt thou paid, and ſtill art paying
That rigid ſcore. A worſe thing yet remains,
This day the Philiſtines a popular feaſt
Here celebrate in Gaza; and proclame
Great pomp, and ſacrifice, and praiſes loud
To Dagon, as their God who hath deliver'd
Thee, Samſon, bound and blind into their hands,
Them out of thine, who ſlew'ſt them many a ſlain.
So Dagon ſhall be magnify'd, and God,
Beſides whom is no God, compar'd with idols,
Diſglorify'd, blaſphem'd, and had in ſcorn
By the idolatrous rout amidſt their wine;
Which to have come to paſs by means of thee,
Samſon, of all thy ſufferings think the heavieſt,
Of all reproach the moſt with ſhame that ever
Could have befall'n thee and thy father's houſe.

SAMS. Father, I do acknowledge and confeſs
That I this honor, I this pomp have brought
To Dagon, and advanc'd his praiſes high
Among the Heathen round; to God have brought
Diſhonor,

Diſhonor, obloquy, and op'd the mouths
Of idoliſts, and atheiſts; have brought ſcandal
To Iſrael, diffidence of God, and doubt
In feeble hearts, propenſe enough before
To waver, or fall off and join with idols;
Which is my chief affliction, ſhame and ſorrow,
The anguiſh of my ſoul, that ſuffers not
Mine eye to harbour ſleep, or thoughts to reſt.
This only hope relieves me, that the ſtrife
With me hath end; all the conteſt is now
'Twixt God and Dagon; Dagon hath preſum'd,
Me overthrown, to enter liſts with God,
His deity comparing and preferring
Before the God of Abraham. He, be ſure,
Will not connive, or linger, thus provok'd,
But will ariſe and his great name aſſert:
Dagon muſt ſtoop, and ſhall ere long receive
Such a diſcomfit, as ſhall quite deſpoil him
Of all theſe boaſted trophies won on me,
And with confuſion blank his worſhippers.

Man. With cauſe this hope relieves thee, and theſe words
I as a prophecy receive; for God,
Nothing more certain, will not long defer
To vindicate the glory of his name
Againſt all competition, nor will long
Indure it doubtful whether God be Lord,
Or Dagon. But for thee what ſhall be done?
Thou muſt not in the mean while here forgot
Lie in this miſerable loathſome plight
Neglected. I already have made way
To ſome Philiſtian lords, with whom to treat
About thy ranſome: well they may by this
Have ſatisfy'd their utmoſt of revenge

By

By pains and ſlaveries, worſe than death inflicted
On thee, who now no more canſt do them harm.

SAMS. Spare that propoſal, Father, ſpare the trouble
Of that ſolicitation; let me here,
As I deſerve, pay on my puniſhment;
And expiate, if poſſible, my crime,
Shameful garrulity. To have reveal'd
Secrets of men, the ſecrets of a friend,
How hainous had the fact been, how deſerving
Contempt, and ſcorn of all, to be excluded
All friendſhip, and avoided as a blab,
The mark of fool ſet on his front?
But I God's counſel have not kept, his holy ſecret
Preſumptuouſly have publiſh'd, impiouſly,
Weakly at leaſt, and ſhamefully: a ſin
That Gentiles in their parables condemn
To their abyſs and horrid pains confin'd.

MAN. Be penitent and for thy fault contrite,
But act not in thy own affliction, Son;
Repent the ſin, but if the puniſhment
Thou canſt avoid, ſelf-preſervation bids;
Or th' execution leave to high diſpoſal,
And let another hand, not thine, exact
Thy penal forfeit from thyſelf; perhaps
God will relent, and quit thee all his debt;
Who ever more approves and more accepts
(Beſt pleas'd with humble and filial ſubmiſſion)
Him who imploring mercy ſues for life,
Than who ſelf-rigorous chooſes death as due;
Which argues over-juſt, and ſelf-diſpleas'd
For ſelf-offenſe, more than for God offended.
Reject not then what offer'd means; who knows

But

But God hath ſet before us, to return thee
Home to thy country and his ſacred houſe,
Where thou may'ſt bring thy offerings, to avert
His further ire, with pray'rs and vows renew'd?

Sams. His pardon I implore; but as for life,
To what end ſhould I ſeek it? when in ſtrength
All mortals I excell'd, and great in hopes
With youthful courage and magnanimous thoughts
Of birth from Heav'n foretold and high exploits,
Full of divine inſtinct, after ſome proof
Of acts indeed heroic, far beyond
The ſons of Anak, famous now and blaz'd,
Fearleſs of danger, like a petty God
I walk'd about admir'd of all and dreaded
On hoſtile ground, none daring my affront.
Then ſwoll'n with pride into the ſnare I fell
Of fair fallacious looks, venereal trains,
Soften'd with pleaſure and voluptuous life;
At length to lay my head and hallow'd pledge
Of all my ſtrength in the laſcivious lap
Of a deceitful concubine, who ſhore me
Like a tame weather, all my precious fleece,
Then turn'd me out ridiculous, deſpoil'd,
Shav'n, and diſarm'd among mine enemies.

Chor. Deſire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldſt repreſs, nor did the dancing ruby
Sparkling, out-pour'd, the flavor, or the ſmell,
Or taſte that chears the heart of Gods and men,
Allure thee from the cool cryſtallin ſtream.

Sams. Wherever fountain or freſh current flow'd
Againſt the eaſtern ray, tranſlucent, pure

With

With touch ethereal of Heav'n's fiery rod,
I drank, from the clear milky juice allaying
Thirſt, and refreſh'd; nor envy'd them the grape
Whoſe heads that turbulent liquor fills with fumes.

CHOR. O madneſs, to think uſe of ſtrongeſt wines
And ſtrongeſt drinks our chief ſupport of health,
When God with theſe forbidd'n made choice to rear
His mighty champion, ſtrong above compare,
Whoſe drink was only from the liquid brook.

SAMS. But what avail'd this temp'rance, not complete
Againſt another object more enticing?
What boots it at one gate to make defenſe,
And at another to let in the foe,
Effeminately vanquiſh'd? by which means,
Now blind, diſhearten'd, ſham'd, diſhonor'd, quell'd,
To what can I be uſeful, wherein ſerve
My nation, and the work from Heav'n impos'd,
But to ſit idle on the houſhold hearth,
A burd'nous drone; to viſitants a gaze,
Or pity'd object, theſe redundant locks
Robuſtious to no purpoſe cluſtring down,
Vain monument of ſtrength; till length of years
And ſedentary numneſs craze my limbs
To a contemptible old age obſcure;
Here rather let me drudge and earn my bread,
Till vermin or the draff of ſervile food
Conſume me, and oft-invocated death
Haſten the welcome end of all my pains.

MAN. Wilt thou then ſerve the Philiſtines with that gift
Which was expreſly giv'n thee to annoy them?
Better at home lie bed-rid, not only idle,
Inglorious, unemploy'd, with age out-worn.

But

But God who caus'd a fountain at thy prayer
From the dry ground to ſpring, thy thirſt t' allay
After the brunt of battel, can as eaſy
Cauſe light again within thy eyes to ſpring,
Wherewith to ſerve him better than thou haſt;
And I perſuade me ſo; why elſe this ſtrength
Miraculous yet remaining in thoſe locks?
His might continues in thee not for nought,
Nor ſhall his wondrous gifts be fruſtrate thus.

SAMS. All otherwiſe to me my thoughts portend,
That theſe dark orbs no more ſhall treat with light,
Nor th' other light of life continue long,
But yield to double darkneſs nigh at hand:
So much I feel my genial ſpirits droop,
My hopes all flat, nature within me ſeems
In all her functions weary of herſelf,
My race of glory run, and race of ſhame,
And I ſhall ſhortly be with them that reſt.

MAN. Believe not theſe ſuggeſtions which proceed
From anguiſh of the mind and humors black,
That mingle with thy fancy. I however
Muſt not omit a father's timely care
To proſecute the means of thy deliverance
By ranſome, or how elſe: mean while be calm,
And healing words from theſe thy friends admit.

SAMS. O that torment ſhould not be confin'd
To the body's wounds and ſores,
With maladies innumerable
In heart, head, breaſt and reins;
But muſt ſecret paſſage find
To th' inmoſt mind,
There exerciſe all his fierce accidents,

And on her pureſt ſpirits prey,
As on entrails, joints, and limbs,
With anſwerable pains, but more intenſe,
Though void of corporal ſenſe.

My griefs not only pain me
As a lingring diſeaſe,
But finding no redreſs, ferment and rage,
Nor leſs than wounds immedicable
Rankle, and feſter, and gangrene,
To black mortification.
Thoughts my tormentors arm'd with deadly ſtings
Mangle my apprehenſive tendereſt parts,
Exaſperate, exulcerate, and raiſe
Dire inflammation, which no cooling herb
Or medicinal liquor can aſſwage,
Nor breath of vernal air from ſnowy Alp.
Sleep hath forſook and giv'n me o'er
To death's benumming opium as my only cure:
Thence faintings, ſwoonings of deſpair,
And ſenſe of Heav'n's deſertion.

I was his nurſling once and choice delight,
His deſtin'd from the womb,
Promis'd by heav'nly meſſage twice deſcending.
Under his ſpecial eye
Abſtemious I grew up and thriv'd amain;
He led me on to mightieſt deeds
Above the nerve of mortal arm
Againſt th' uncircumcis'd, our enemies:
But now hath caſt me off as never known,
And to thoſe cruel enemies,
Whom I by his appointment had provok'd,
Left me all helpleſs with th' irreparable loſs

Of

Of ſight, reſerv'd alive to be repeated
The ſubject of their cruelty or ſcorn.
Nor am I in the liſt of them that hope;
Hopeleſs are all my evils, all remedileſs;
This one prayer yet remains, might I be heard,
No long petition, ſpeedy death,
The cloſe of all my miſeries, and the balm.

Chor. Many are the ſayings of the wiſe
In ancient and in modern books inroll'd,
Extolling patience as the trueſt fortitude;
And to the bearing well of all calamities,
All chances incident to man's frail life,
Conſolatories writ
With ſtudy'd argument, and much perſuaſion ſought
Lenient of grief and anxious thought:
But with th' afflicted in his pangs their ſound
Little prevails, or rather ſeems a tune
Harſh, and of diſſonant mood from his complaint;
Unleſs he feel within
Some ſource of conſolation from above,
Secret refreſhings, that repair his ſtrength,
And fainting ſpirits uphold.

God of our fathers, what is man!
That thou tow'ards him with hand ſo various,
Or might I ſay contrarious,
Temper'ſt thy providence through his ſhort courſe,
Not ev'nly, as thou rul'ſt
Th' angelic orders and inferior creatures mute,
Irrational and brute.
Nor do I name of men the common rout,
That wand'ring looſe about
Grow up and periſh, as the ſummer flie,
Heads without name no more remember'd,

And on her pureſt ſpirits prey,
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That wand'ring looſe about
Grow up and periſh, as the ſummer flie,
Heads without name no more remember'd,

But ſuch as thou haſt ſolemnly elected,
With gifts and graces eminently adorn'd
To ſome great work, thy glory,
And people's ſafety, which in part they' effect:
Yet toward theſe thus dignify'd, thou oft
Amidſt their highth of noon
Changeſt thy countenance, and thy hand with no regard
Of higheſt favors paſt
From thee on them, or them to thee of ſervice.

Nor only doſt degrade them, or remit
To life obſcur'd, which were a fair diſmiſſion,
But throw'ſt them lower than thou didſt exalt them high,
Unſeemly falls in human eye,
Too grievous for the treſpaſs or omiſſion;
Oft leav'ſt them to the hoſtile ſword
Of Heathen and profane, their carcaſes
To dogs and fowls a prey, or elſe captiv'd;
Or to th' unjuſt tribunals, under change of times,
And condemnation of th' ingrateful multitude.
If theſe they ſcape, perhaps in poverty
With ſickneſs and diſeaſe thou bow'ſt them down,
Painful diſeaſes and deform'd,
In crude old age;
Though not diſordinate, yet cauſleſs ſuff'ring
The puniſhment of diſſolute days: in fine,
Juſt or unjuſt alike ſeem miſerable,
For oft alike both come to evil end.

So deal not with this once thy glorious champion,
The image of thy ſtrength, and mighty miniſter.
What do I beg? how haſt thou dealt already?
Behold him in this ſtate calamitous, and turn
His labors, for thou canſt, to peaceful end.

But

But who is this, what thing of ſea or land?
Female of ſex it ſeems,
That ſo bedeck'd, ornate, and gay,
Comes this way ſailing
Like a ſtately ſhip
Of Tarſus, bound for th' iſles
Of Javan or Gadire
With all her bravery on, and tackle trim,
Sails fill'd, and ſtreamers waving,
Courted by all the winds that hold them play,
An amber ſcent of odorous perfume
Her harbinger, a damſel train behind;
Some rich Philiſtian matron ſhe may ſeem,
And now at nearer view, no other certain
Than Dalila thy Wife.

SAMS. My Wife, my Trait'reſs, let her not come near [me.

CHOR. Yet on ſhe moves, now ſtands and eyes thee fix'd,
About t'have ſpoke, but now, with head declin'd
Like a fair flow'r ſurcharg'd with dew, ſhe weeps,
And words addreſs'd ſeem into tears diſolv'd,
Wetting the borders of her ſilken veil:
But now again ſhe makes addreſs to ſpeak.

DAL. With doubtful feet and wavering reſolution
I came, ſtill dreading thy diſpleaſure, Samſon,
Which to have merited, without excuſe,
I cannot but acknowledge; yet if tears
May expiate (though the fact more evil drew
In the perverſe event than I foreſaw)
My penance hath not ſlacken'd, though my pardon
No way aſſur'd. But conjugal affection
Prevailing over fear, and timorous doubt,

Hath led me on deſirous to behold
Once more thy face, and know of thy eſtate,
If ought in my ability may ſerve
To lighten what thou ſuffer'ſt, and appeaſe
Thy mind with what amends is in my power,
Though late, yet in ſome part to recompenſe
My raſh but more unfortunate miſdeed.

SAMS. Out, out Hyæna; theſe are thy wonted arts,
And arts of every woman falſe like thee,
To break all faith, all vow, deceive, betray,
Then as repentant to ſubmit, beſeech,
And reconcilement move with feign'd remorſe,
Confeſs, and promiſe wonders in her change,
Not truly penitent, but chief to try
Her Huſband, how far urg'd his patience bears,
His virtue or weakneſs which way to aſſail:
Then with more cautious and inſtructed ſkill
Again tranſgreſſes, and again ſubmits;
That wiſeſt and beſt men full oft beguil'd,
With goodneſs principled not to reject
The penitent, but ever to forgive,
Are drawn to wear out miſerable days,
Intangled with a pois'nous boſom ſnake,
If not by quick deſtruction ſoon cut off
As I by thee, to ages an example.

DAL. Yet hear me, Samſon; not that I endevor
To leſſen or extenuate my offenſe,
But that on th' other ſide if it be weigh'd
By' itſelf, with aggravations not ſurcharg'd,
Or elſe with juſt allowance counterpois'd,
I may, if poſſible, thy pardon find
The eaſier towards me, or thy hatred leſs.
Firſt granting, as I do, it was a weakneſs

In

In me, but incident to all our ſex,
Curioſity, inquiſitive, importune
Of ſecrets, then with like infirmity
To publiſh them, both common female faults:
Was it not weakneſs alſo to make known
For importunity, that is for nought,
Wherein conſiſted all thy ſtrength and ſafety?
To what I did thou ſhowd'ſt me firſt the way.
But I to enemies reveal'd, and ſhould not:
Nor ſhould'ſt thou have truſted that to woman's frailty:
Ere I to thee, thou to thyſelf waſt cruel.
Let weakneſs then with weakneſs come to parle
So near related, or the ſame of kind,
Thine forgive mine; that men may cenſure thine
The gentler, if ſeverely thou exact not
More ſtrength from me, than in thyſelf was found.
And what if love, which thou interpret'ſt hate,
The jealouſy of love, pow'rful of ſway
In human hearts, nor leſs in mine tow'rds thee,
Caus'd what I did? I ſaw thee mutable
Of fancy, fear'd leſt one day thou would'ſt leave me.
As her at Timna, ſought by all means therefore
How to indear, and hold thee to me firmeſt:
No better way I ſaw than by importuning
To learn thy ſecrets, get into my power
Thy key of ſtrength and ſafety: thou wilt ſay,
Why then reveal'd? I was aſſur'd by thoſe
Who tempted me, that nothing was deſign'd
Againſt thee but ſafe cuſtody, and hold:
That made for me; I knew that liberty
Would draw thee forth to perilous enterpriſes,
While I at home ſat full of cares and fears,
Wailing thy abſence in my widow'd bed;
Here I ſhould ſtill enjoy thee day and night
Mine and love's priſoner, not the Philiſtines,

Hath led me on deſirous to behold
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Wailing thy abſence in my widow'd bed;
Here I ſhould ſtill enjoy thee day and night
Mine and love's priſoner, not the Philiſtines,

Whole to myſelf, unhazarded abroad,
Fearleſs at home of partners in my love.
Theſe reaſons in love's law have paſt for good,
Though fond and reaſonleſs to ſome perhaps:
And love hath oft, well meaning, wrought much woe,
Yet always pity' or pardon hath obtain'd.
Be not unlike all others, not auſtere
As thou art ſtrong, inflexible as ſteel.
If thou in ſtrength all mortals doſt exceed,
In uncompaſſionate anger do not ſo.

SAMS. How cunningly the ſorcereſs diſplays
Her own tranſgreſſions, to upbraid me mine?
That malice not repentance brought thee hither,
By this appears: I gave, thou ſay'ſt, th' example,
I led the way; bitter reproach, but true;
I to myſelf was falſe ere thou to me;
Such pardon therefore as I give my folly,
Take to thy wicked deed; which when thou ſeeſt
Impartial, ſelf-ſevere, inexorable,
Thou wilt renounce thy ſeeking, and much rather
Confeſs it feign'd: weakneſs is thy excuſe,
And I believe it, weakneſs to reſiſt
Philiſtian gold: if weakneſs may excuſe,
What murderer, what traitor, parricide,
Inceſtuous, ſacrilegious, but may plead it?
All wickedneſs is weakneſs: that plea therefore
With God or Man will gain thee no remiſſion.
But love conſtrain'd thee; call it furious rage
To ſatisfy thy luſt: love ſeeks to have love;
My love how could'ſt thou hope, who took'ſt the way
To raiſe in me inexpiable hate,
Knowing, as needs I muſt, by thee betray'd?
In vain thou ſtriv'ſt to cover ſhame with ſhame,
Or by evaſions thy crime uncover'ſt more.

DAL.

DAL. Since thou determin'ſt weakneſs for no plea
In man or woman, though to thy own condemning,
Hear what aſſaults I had, what ſnares beſides,
What ſieges girt me round, ere I conſented;
Which might have aw'd the beſt reſolv'd of men,
The conſtanteſt, to have yielded without blame.
It was not gold, as to my charge thou lay'ſt,
That wrought with me: thou know'ſt the magiſtrates
And princes of my country came in perſon,
Solicited, commanded, threaten'd, urg'd,
Adjur'd by all the bonds of civil duty
And of religion, preſs'd how juſt it was,
How honorable, how glorious to intrap
A common enemy, who had deſtroy'd
Such numbers of our nation: and the prieſt
Was not behind, but ever at my ear,
Preaching how meritorious with the Gods
It would be to enſnare an irreligious
Diſhonorer of Dagon: what had I
T'oppoſe againſt ſuch pow'rful arguments?
Only my love of thee held long debate,
And combated in ſilence all theſe reaſons
With hard conteſt: at length that grounded maxim
So rife and celebrated in the mouths
Of wiſeſt men, that to the public good
Private reſpects muſt yield, with grave authority
Took full poſſeſſion of me and prevail'd;
Virtue, as I thought, truth, duty ſo injoining.

SAMS. I thought where all thy circling wiles would end;
In feign'd religion, ſmooth hypocriſy.
But had thy love, ſtill odiouſly pretended,
Been as it ought, ſincere, it would have taught thee
Far other reaſonings, brought forth other deeds.
I before all the daughters of my tribe

And of my nation choſe thee from among
My enemies, lov'd thee, as too well thou knew'ſt,
Too well, unboſom'd all my ſecrets to thee,
Not out of levity, but over-power'd
By thy requeſt, who could deny thee nothing;
Yet now am judg'd an enemy. Why then
Didſt thou at firſt receive me for thy huſband,
Then, as ſince then, thy country's foe profeſs'd?
Being once a wife, for me thou waſt to leave
Parents and country; nor was I their ſubject,
Nor under their protection but my own,
Thou mine, not theirs: if ought againſt my life
Thy country ſought of thee, it ſought unjuſtly,
Againſt the law of nature, law of nations,
No more thy country, but an impious crew
Of men conſpiring to uphold their ſtate
By worſe than hoſtile deeds, violating the ends
For which our country is a name ſo dear;
Not therefore to be' obey'd. But zeal mov'd thee;
To pleaſe thy Gods thou didſt it; Gods unable
T'acquit themſelves and proſecute their foes
But by ungodly deeds, the contradiction
Of their own deity, Gods cannot be;
Leſs therefore to be pleas'd, obey'd, or fear'd.
Theſe falſe pretexts and varniſh'd colors failing,
Bare in thy guilt how foul muſt thou appear?

DAL. In argument with men a woman ever
Goes by the worſe, whatever be her cauſe.

SAMS. For want of words no doubt, or lack of breath;
Witneſs when I was worried with thy peals.

DAL. I was a fool, too raſh, and quite miſtaken
In what I thought would have ſucceeded beſt.
Let me obtain forgiveneſs of thee, Samſon,

Afford

Afford me place to ſhow what recompenſe
Tow'ards thee I intend for what I have miſdone,
Miſguided; only what remains paſt cure
Bear not too ſenſibly, nor ſtill inſiſt
T'afflict thyſelf in vain: though ſight be loſt,
Life yet hath many ſolaces, enjoy'd
Where other ſenſes want not their delights
At home in leiſure and domeſtic eaſe,
Exempt from many a care and chance to which
Eye-ſight expoſes daily men abroad.
I to the lords will intercede, not doubting
Their favorable ear, that I may fetch thee
From forth this loathſome priſon-houſe, to abide
With me, where my redoubled love and care
With nurſing diligence, to me glad office,
May ever tend about thee to old age
With all things grateful chear'd, and ſo ſupply'd,
That what by me thou' haſt loſt thou leaſt ſhalt miſs.

SAMS. No, no, of my condition take no care;
It fits not; thou and I long ſince are twain;
Nor think me ſo unwary or accurs'd,
To bring my feet again into the ſnare
Where once I have been caught; I know thy trains
Though dearly to my coſt, thy gins, and toils;
Thy fair inchanted cup, and warbling charms
No more on me have pow'r, their force is null'd,
So much of adder's wiſdom I have learn'd
To fence my ear againſt thy ſorceries.
If in my flower of youth and ſtrength, when all men
Lov'd, honor'd, fear'd me, thou alone could'ſt hate me
Thy huſband, ſlight me, ſell me, and forgo me;
How would'ſt thou uſe me now, blind, and thereby
Deceivable, in moſt things as a child

Helpleſs,

Helpleſs, thence eaſily contemn'd, and ſcorn'd,
And laſt neglected? How wouldſt thou inſult,
When I muſt live uxorious to thy will
In perfect thraldom, how again betray me,
Bearing my words and doings to the lords
To gloſs upon, and cenſuring, frown or ſmile?
This jail I count the houſe of liberty
To thine, whoſe doors my feet ſhall never enter.

DAL. Let me approach at leaſt, and touch thy hand.

SAMS. Not for thy life, leſt fierce remembrance wake
My ſudden rage to tear thee joint by joint.
At diſtance I forgive thee, go with that;
Bewail thy falſhood, and the pious works
It hath brought forth to make thee memorable
Among illuſtrious women, faithful wives:
Cheriſh thy haſten'd widowhood with the gold
Of matimonial treaſon: ſo farewel.

DAL. I ſee thou art implacable, more deaf
To pray'rs, than winds and ſeas, yet winds to ſeas
Are reconcil'd at length, and ſea to ſhore:
Thy anger, unappeaſable, ſtill rages,
Eternal tempeſt never to be calm'd.
Why do I humble thus myſelf, and ſuing
For peace, reap nothing but repulſe and hate?
Bid go with evil omen and the brand
Of infamy upon my name denounc'd?
To mix with thy concernments I deſiſt
Henceforth, nor too much diſapprove my own.
Fame if not double-fac'd is double-mouth'd,
And with contrary blaſt proclames moſt deeds;
On both his wings, one black, the other white,
Bears greateſt names in his wild aery flight.

My

My name perhaps among the circumcis'd
In Dan, in Judah, and the bordering tribes,
To all poſterity may ſtand defam'd,
With malediction mention'd, and the blot
Of falſhood moſt unconjugal traduc'd.
But in my country where I moſt deſire,
In Ecron, Gaza, Aſdod, and in Gath,
I ſhall be nam'd among the famouſeſt
Of women, ſung at ſolemn feſtivals,
Living and dead recorded, who to ſave
Her country from a fierce deſtroyer, choſe
Above the faith of wedlock-bands, my tomb
With odors viſited and annual flowers;
Not leſs renown'd than in mount Ephraim
Jael, who with inhoſpitable guile
Smote Siſera ſleeping through the temples nail'd.
Nor ſhall I count it hainous to enjoy
The public marks of honor and reward
Conferr'd upon me, for the piety
Which to my country I was judg'd to' have ſhown.
At this who ever envies or repines,
I leave him to his lot, and like my own.

Chor. She's gone, a manifeſt ſerpent by her ſting
Diſcover'd in the end, till now conceal'd.

Sams. So let her go, God ſent her to debaſe me,
And aggravate my folly, who committed
To ſuch a viper his moſt ſacred truſt
Of ſecreſy, my ſafety, and my life.

Chor. Yet beauty, though injurious, hath ſtrange power,
After offenſe returning, to regain
Love once poſſeſs'd, nor can be eaſily

Repuls'd, without much inward paſſion felt
And ſecret ſting of amorous remorſe.

SAMS. Love-quarrels oft in pleaſing concord end,
Not wedlock-treachery indang'ring life.

CHOR. It is not virtue, wiſdom, valor, wit,
Strength, comelineſs of ſhape, or ampleſt merit
That woman's love can win or long inherit;
But what it is, hard is to ſay,
Harder to hit,
(Which way ſoever men refer it)
Much like thy riddle, Samſon, in one day
Or ſev'n, though one ſhould muſing ſit.

If any of theſe or all, the Timnian bride
Had not ſo ſoon preferr'd
Thy paranymph, worthleſs to thee compar'd,
Succeſſor in thy bed,
Nor both ſo looſly diſally'd
Their nuptials, nor this laſt ſo treacherouſly
Had ſhorn the fatal harveſt of thy head.
Is it for that ſuch outward ornament
Was laviſh'd on their ſex, that inward gifts
Were left for haſte unfiniſh'd, judgment ſcant,
Capacity not rais'd to apprehend
Or value what is beſt
In choice, but oftеſt to affect the wrong?
Or was too much of ſelf-love mix'd,
Of conſtancy no root infix'd,
That either they love nothing, or not long?

Whate'er it be, to wiſeſt men and beſt
Seeming at firſt all heav'nly under virgin veil,
Soft, modeſt, meek, demure,

Once

Once join'd, the contrary ſhe proves, a thorn
Inteſtin, far within defenſive arms
A cleaving miſchief, in his way to virtue
Adverſe and turbulent, or by her charms
Draws him awry inſlav'd
With dotage, and his ſenſe deprav'd
To folly' and ſhameful deeds which ruin ends.
What pilot ſo expert but needs muſt wreck
Imbark'd with ſuch a ſteers-mate at the helm?

Favor'd of Heav'n who finds
One virtuous rarely found,
That in domeſtic good combines:
Happy that houſe! his way to peace is ſmooth.
But virtue which breaks through all oppoſition,
And all temptation can remove,
Moſt ſhines and moſt is acceptable above.

Therefore God's univerſal law
Gave to the man deſpotic power
Over his female in due awe,
Nor from that right to part an hour,
Smile ſhe or lour:
So ſhall he leaſt confuſion draw
On his whole life, not ſway'd
By female uſurpation, or diſmay'd.
But had we beſt retire, I ſee a ſtorm?

SAMS. Fair days have oft contracted wind and rain.

CHOR. But this another kind of tempeſt brings.

SAMS. Be leſs abſtruſe, my riddling days are paſt.

CHOR.

CHOR. Look now for no inchanting voice, nor fear
The bait of honied words; a rougher tongue
Draws hitherward, I know him by his ſtride,
The giant Harapha of Gath, his look
Haughty as is his pile high-built and proud.
Comes he in peace? what wind hath blown him hither
I leſs conjecture than when firſt I ſaw
The ſumptuous Dalila floting this way:
His habit carries peace, his brow defiance.

SAMS. Or peace or not, alike to me he comes.

CHOR. His fraught we ſoon ſhall know, he now arrives.

HAR. I come not, Samſon, to condole thy chance,
As theſe perhaps, yet wiſh it had not been,
Though for no friendly' intent. I am of Gath,
Men call me Harapha, of ſtock renown'd
As Og or Anak and the Emims old
That Kiriathaim held, thou know'ſt me now
If thou at all art known. Much I have heard
Of thy prodigious might and feats perform'd
Incredible to me, in this diſpleas'd,
That I was never preſent on the place
Of thoſe encounters, where we might have try'd
Each other's force in camp or liſted field:
And now am come to ſee of whom ſuch noiſe
Hath walk'd about, and each limb to ſurvey,
If thy appearance anſwer loud report.

SAMS. The way to know were not to ſee but taſte.

HAR. Doſt thou already ſingle me? I thought
Gyves and the mill had tam'd thee. O that fortune

Had

Had brought me to the field, where thou art fam'd
To' have wrought ſuch wonders with an aſs's jaw;
I ſhould have forc'd thee ſoon wiſh other arms,
Or left thy carcaſs where the aſs lay thrown:
So had the glory' of proweſs been recover'd
To Paleſtine, won by a Philiſtine
From the unforeſkin'd race, of whom thou bear'ſt
The higheſt name for valiant acts; that honor
Certain to' have won by mortal duel from thee,
I loſe, prevented by thy eyes put out.

SAMS. Boaſt not of what thou wouldſt have done, but do
What then thou wouldſt, thou ſeeſt it in thy hand.

HAR. To combat with a blind man I diſdain,
And thou haſt need much waſhing to be touch'd.

SAMS. Such uſage as your honorable lords
Afford me' aſſaſſinated and betray'd,
Who durſt not with their whole united powers
In fight withſtand me ſingle and unarm'd,
Nor in the houſe with chamber ambuſhes
Cloſe-banded durſt attack me, no not ſleeping,
Till they had hir'd a woman with their gold
Breaking her marriage faith to circumvent me.
Therefore without feign'd ſhifts let be aſſign'd
Some narrow place inclos'd, where ſight may give thee,
Or rather flight, no great advantage on me;
Then put on all thy gorgeous arms, thy helmet
And brigandine of braſs, thy broad habergeon,
Vant-braſs and greves, and gauntlet, add thy ſpear,
A weaver's beam, and ſev'n-times-folded ſhield,
I only with an oaken-ſtaff will meet thee,
And raiſe ſuch outcries on thy clatter'd iron,
Which long ſhall not withhold me from thy head,

That

That in a little time while breath remains thee,
Thou oft ſhalt wiſh thyſelf at Gath to boaſt
Again in ſafety what thou wouldſt have done
To Samſon, but ſhalt never ſee Gath more.

HAR. Thou durſt not thus diſparage glorious arms,
Which greateſt heroes have in battel worn,
Their ornament and ſafety, had not ſpells
And black inchantments, ſome magician's art,
Arm'd thee or charm'd thee ſtrong, which thou from
Feign'dſt at thy birth was giv'n thee in thy hair, [Heaven
Where ſtrength can leaſt abide, though all thy hairs
Were briſtles rang'd like thoſe that ridge the back
Of chaf'd wild boars, or ruffled porcupines.

SAMS. I know no ſpells, uſe no forbidden arts;
My truſt is in the living God, who gave me
At my nativity this ſtrength, diffus'd
No leſs through all my ſinews, joints and bones,
Than thine, while I preſerv'd theſe locks unſhorn,
The pledge of my unviolated vow.
For proof hereof, if Dagon be thy God,
Go to his temple, invocate his aid
With ſolemneſt devotion, ſpread before him
How highly it concerns his glory now
To fruſtrate and diſſolve theſe magic ſpells,
Which I to be the power of Iſrael's God
Avow, and challenge Dagon to the teſt,
Offering to combat thee his champion bold,
With th' utmoſt of his Godhead ſeconded:
Then thou ſhalt ſee, or rather to thy ſorrow
Soon feel, whoſe God is ſtrongeſt, thine or mine.

HAR. Preſume not on thy God, whate'er he be,
Thee he regards not, owns not, hath cut off

Quite

Quite from his people, and deliver'd up
Into thy enemies hand, permitted them
To put out both thine eyes, and fetter'd ſend thee
Into the common priſon, there to grind
Among the ſlaves and aſſes thy comrades,
As good for nothing elſe, no better ſervice
With thoſe thy boiſt'rous locks, no worthy match
For valor to aſſail, nor by the ſword
Of noble warrior, ſo to ſtain his honor,
But by the barber's razor beſt ſubdued.

SAMS. All theſe indignities, for ſuch they are
From thine, theſe evils I deſerve and more,
Acknowledge them from God inflicted on me
Juſtly, yet deſpair not of his final pardon
Whoſe ear is ever open, and his eye
Gracious to re-admit the ſuppliant;
In confidence whereof I once again
Defy thee to the trial of mortal fight,
By combat to decide whoſe God is God,
Thine or whom I with Iſrael's ſons adore.

HAR. Fair honor that thou doſt thy God, in truſting
He will accept thee to defend his cauſe,
A Murderer, a Revolter, and a Robber.

SAMS. Tongue-doughty Giant, how doſt thou prove me theſe?

HAR. Is not thy nation ſubject to our lords?
Their magiſtrates confeſs'd it, when they took thee
As a league-breaker and deliver'd bound
Into our hands: for hadſt thou not committed
Notorious murder on thoſe thirty men
At Aſcalon, who never did thee harm,
Then like a robber ſtripp'dſt them of their robes?

The

The Philiſtines, when thou hadſt broke the league,
Went up with armed pow'rs thee only ſeeking,
To others did no violence nor ſpoil.

Sams. Among the daughters of the Philiſtines
I choſe a wife, which argued me no foe;
And in your city held my nuptial feaſt:
But your ill-meaning politician lords,
Under pretence of bridal friends and gueſts,
Appointed to await me thirty ſpies,
Who threatning cruel death conſtrain'd the bride
To wring from me and tell to them myſ ecret,
That ſolv'd the riddle which I had propos'd.
When I perceiv'd all ſet on enmity,
As on my enemies, wherever chanc'd,
I us'd hoſtility, and took their ſpoil
To pay my underminers in their coin.
My nation was ſubjected to your lords.
It was the force of conqueſt; force with force
Is well ejected when the conquer'd can.
But I a private perſon, whom my country
As a league-breaker gave up bound, preſum'd
Single rebellion and did hoſtile acts.
I was no private but a perſon rais'd
With ſtrength ſufficient and command from Heaven
To free my country; if their ſervile minds
Me their deliverer ſent would not receive,
But to their maſters gave me up for nought,
Th' unworthier they; whence to this day they ſerve.
I was to do my part from Heav'n aſſign'd,
And had perform'd it, if my known offenſe
Had not diſabled me, not all your force:
Theſe ſhifts refuted, anſwer thy appellant
Though by his blindneſs maim'd for high attempts,

Who

Who now defies thee thrice to ſingle fight,
As a petty enterpriſe of ſmall enforce.

HAR. With thee a man condemn'd, a ſlave inroll'd,
Due by the law to capital puniſhment?
To fight with thee no man of arms will deign.

SAMS. Cam'ſt thou for this, vain boaſter, to ſurvey me,
To deſcant on my ſtrength, and give thy verdict?
Come nearer, part not hence ſo ſlight inform'd;
But take good heed my hand ſurvey not thee.

HAR. O Baal-zebub! can my ears unus'd
Hear theſe diſhonors, and not render death?

SAMS. No man withholds thee, nothing from thy hand
Fear I incurable; bring up thy van,
My heels are fetter'd, but my fiſt is free.

HAR. This inſolence other kind of anſwer fits.

SAMS. Go baffled coward, leſt I run upon thee,
Though in theſe chains, bulk without ſpirit vaſt,
And with one buffet lay thy ſtructure low,
Or ſwing thee in the air, then daſh thee down
To th' hazard of thy brains and ſhatter'd ſides.

HAR. By Aſtaroth ere long thou ſhalt lament
Theſe braveries in irons loaden on thee.

CHOR. His giantſhip is gone ſomewhat creſt-fall'n,
Stalking with leſs unconſcionable ſtrides,
And lower looks, but in a ſultry chafe.

SAMS. I dread him not, nor all his giant-brood,
Though fame divulge him father of five ſons,
All of gigantic ſize, Goliah chief.

CHOR. He will directly to the lords, I fear,
And with malicious counſel ſtir them up
Some way or other yet further to afflict thee.

SAMS. He muſt allege ſome cauſe, and offer'd fight
Will not dare mention, leſt a queſtion riſe
Whether he durſt accept the' offer or not,
And that he durſt not plain enough appear'd.
Much more affliction than already felt
They cannot well impoſe, nor I ſuſtain;
If they intend advantage of my labors,
The work of many hands, which earns my keeping
With no ſmall profit daily to my owners.
But come what will, my deadlieſt foe will prove
My ſpeedieſt friend, by death to rid me hence,
The worſt that he can give, to me the beſt.
Yet ſo it may fall out, becauſe their end
Is hate, not help to me, it may with mine
Draw their own ruin who attempt the deed.

CHOR. Oh how comely it is, and how reviving
To the ſpirits of juſt men long oppreſs'd!
When God into the hands of their deliverer
Puts invincible might
To quell the mighty of the earth, th' oppreſſor,
The brute and boiſt'rous force of violent men
Hardy and induſtrious to ſupport
Tyrannic pow'r, but raging to purſue
The righteous and all ſuch as honor truth;
He all their ammunition
And feats of war defeats

With

With plain heroic magnitude of mind
And celeſtial vigor arm'd,
Their armories and magazines contemns,
Renders them uſeleſs, while
With winged expedition
Swift as the lightning glance he executes
His errand on the wicked, who ſurpris'd
Loſe their defenſe diſtracted and amaz'd.

But patience is more oft the exerciſe
Of ſaints, the trial of their fortitude,
Making them each his own deliverer,
And victor over all
That tyranny or fortune can inflict.
Either of theſe is in thy lot,
Samſon, with might indued
Above the ſons of men; but ſight bereav'd
May chance to number thee with thoſe
Whom patience finally muſt crown.

This idol's day hath been to thee no day of reſt,
Laboring thy mind
More than the working day thy hands.
And yet perhaps more trouble is behind,
For I deſcry this way
Some other tending, in his hand
A ſcepter or quaint ſtaff he bears,
Comes on amain, ſpeed in his look.
By his habit I diſcern him now
A public Officer, and now at hand.
His meſſage will be ſhort and voluble.

OFF. Hebrews, the pris'ner Samſon here I ſeek.

CHOR. His manacles remark him, there he ſits.

OFF.

OFF. Samſon, to thee our lords thus bid me ſay;
This day to Dagon is a ſolemn feaſt,
With ſacrifices, triumph, pomp, and games;
Thy ſtrength they know ſurpaſſing human rate,
And now ſome public proof thereof require
To honor this great feaſt, and great aſſembly;
Riſe therefore with all ſpeed and come along,
Where I will ſee thee hearten'd and freſh clad
To' appear as fits before th' illuſtrious lords.

SAMS. Thou know'ſt I am an Hebrew, therefore tell [them,
Our Law forbids at their religious rites
My preſence; for that cauſe I cannot come.

OFF. This anſwer, be aſſur'd, will not content them.

SAMS. Have they not ſword-players, and every ſort
Of gymnic artiſts, wreſtlers, riders, runners,
Juglers and dancers, antics, mummers, mimics,
But they muſt pick me out with ſhackles tir'd,
And over-labor'd at their public mill,
To make them ſport with blind activity?
Do they not ſeek occaſion of new quarrels
On my refuſal to diſtreſs me more,
Or make a game of my calamities?
Return the way thou cam'ſt, I will not come.

OFF. Regard thyſelf, this will offend them highly.

SAMS. Myſelf? my conſcience and internal peace.
Can they think me ſo broken, ſo debas'd
With corporal ſervitude, that my mind ever
Will condeſcend to ſuch abſurd commands?
Although their drudge, to be their fool or jeſter,

And in my midſt of ſorrow and heart-grief
To ſhow them feats, and play before their God,
The worſt of all indignities, yet on me
Join'd with extreme contempt? I will not come.

OFF. My meſſage was impos'd on me with ſpeed,
Brooks no delay: is this thy reſolution?

SAMS. So take it with what ſpeed thy meſſage needs.

OFF. I am ſorry what this ſtoutneſs will produce.

SAMS. Perhaps thou ſhalt have cauſe to ſorrow' indeed.

CHOR. Conſider, Samſon; matters now are ſtrain'd
Up to the highth, whether to hold or break;
He's gone, and who knows how he may report
Thy words by adding fuel to the flame?
Expect another meſſage more imperious,
More lordly thund'ring than thou well wilt bear.

SAMS. Shall I abuſe this conſecrated gift
Of ſtrength, again returning with my hair
After my great tranſgreſſion, ſo requite
Favour renew'd, and add a greater ſin
By proſtituting holy things to idols;
A Nazarite in place abomidable
Vaunting my ſtrength in honor to their Dagon?
Beſides how vile, contemptible, ridiculous,
What act more execrably unclean, profane?

CHOR. Yet with this ſtrength thou ſerv'ſt the Philiſtines,
Idolatrous, uncircumcis'd, unclean.

SAMS.

SAMS. Not in their idol-worſhip, but by labor
Honeſt and lawful to deſerve my food
Of thoſe who have me in their civil power.

CHOR. Where the heart joins not, outward acts defile
[not.

SAMS. Where outward force conſtrains, the ſentence
[holds.
But who conſtrains me to the temple' of Dagon,
Not dragging? the Philiſtian lords command.
Commands are no conſtraints. If I obey them,
I do it freely, vent'ring to diſpleaſe
God for the fear of Man, and Man prefer,
Set God behind: which in his jealouſy
Shall never, unrepented, find forgiveneſs.
Yet that he may diſpenſe with me or thee
Preſent in temples at idolatrous rites
For ſome important cauſe, thou need'ſt not doubt.

CHOR. How thou wilt here come off ſurmounts my reach.
[reach.

SAMS. Be of good courage, I begin to feel
Some rouſing motions in me which diſpoſe
To ſomething extraordinary my thoughts.
I with this meſſenger will go along,
Nothing to do, be ſure, that may diſhonor
Our law, or ſtain my vow of Nazarite.
If there be ought of preſage in the mind,
This day will be remarkable in my life
By ſome great act, or of my days the laſt.

CHOR. In time thou haſt reſolv'd, the man returns.

OFF. Samſon, this ſecond meſſage from our lords
To thee I am bid ſay. Art thou our ſlave,
Our

Our captive, at the public mill our drudge,
And dar'ſt thou at our ſending and command
Diſpute thy coming? come without delay;
Or we ſhall find ſuch engins to aſſail
And hamper thee, as thou ſhalt come of force,
Though thou wert firmlier faſten'd than a rock.

SAMS. I could be well content to try their art,
Which to no few of them would prove pernicious.
Yet knowing their advantages too many,
Becauſe they ſhall not trail me through their ſtreets
Like a wild beaſt, I am content to go.
Maſters commands come with a pow'r reſiſtleſs
To ſuch as owe them abſolute ſubjection;
And for a life who will not change his purpoſe?
(So mutable are all the ways of men)
Yet this be ſure, in nothing to comply
Scandalous or forbidden in our Law.

OFF. I praiſe thy reſolution: doff theſe links:
By this compliance thou wilt win the lords
To favor, and perhaps to ſet thee free.

SAMS. Brethren farewell; your company along
I will not wiſh, leſt it perhaps offend them
To ſee me girt with friends; and how the ſight
Of me as of a common enemy,
So dreaded once, may now exaſperate them
I know not: lords are lordlieſt in their wine;
And the well-feaſted prieſt then ſooneſt fir'd
With zeal, if ought religion ſeem concern'd;
No leſs the people on their holy-days
Impetuous, inſolent, unquenchable:
Happen what may, of me expect to hear
Nothing diſhonorable, impure, unworthy

Our God, our Law, my Nation, or myſelf,
The laſt of me or no I cannot warrant.

CHOR. Go, and the Holy One
Of Iſrael be thy guide
To what may ſerve his glory beſt, and ſpread his name
Great among the Heathen round;
Send thee the angel of thy birth, to ſtand
Faſt by thy ſide, who from thy father's field
Rode up in flames after his meſſage told
Of thy conception, and be now a ſhield
Of fire; that Spirit that firſt ruſh'd on thee
In the camp of Dan
Be efficacious in thee now at need.
For never was from Heav'n imparted
Meaſure of ſtrength ſo great to mortal ſeed,
As in thy wondrous actions hath been ſeen.
But wherefore comes old Manoah in ſuch haſte
With youthful ſteps? much livelier than ere while
He ſeems: ſuppoſing here to find his ſon,
Or of him bringing to us ſome glad news?

MAN. Peace with you, Brethren; my inducement hither
Was not at preſent here to find my ſon,
By order of the lords new parted hence
To come and play before them at their feaſt.
I heard all as I came, the city rings,
And numbers thither flock, I had no will,
Leſt I ſhould ſee him forc'd to things unſeemly.
But that which mov'd my coming now, was chiefly
To give ye part with me what hope I have
With good ſucceſs to work his liberty.

CHOR. That hope would much rejoice us to partake
With thee; ſay, reverend Sire, we thirſt to hear.

MAN.

MAN. I have attempted one by one the lords
Either at home, or through the high ſtreet paſſing,
With ſupplication prone and father's tears,
T' accept of ranſome for my ſon their pris'ner.
Some much averſe I found and wondrous harſh,
Contemptuous, proud, ſet on revenge and ſpite;
That part moſt reverenc'd Dagon and his prieſts:
Others more moderate ſeeming, but their aim
Private reward, for which both God and State
They eaſily would ſet to ſale: a third
More generous far and civil, who confeſs'd
They had enough reveng'd, having reduc'd
Their foe to miſery beneath their fears,
The reſt was magnanimity to remit,
If ſome convenient ranſome were propos'd.
What noiſe or ſhout was that? it tore the ſky.

CHOR. Doubtleſs the people ſhouting to behold
Their once great dread, captive, and blind before them,
Or at ſome proof of ſtrength before them ſhown.

MAN. His ranſome, if my whole inheritance
May compaſs it, ſhall willingly be paid
And number'd down: much rather I ſhall chooſe
To live the pooreſt in my tribe, than richeſt,
And he in that calamitous priſon left.
No, I am fix'd not to part hence without him.
For his redemption all my patrimony,
If need be, I am ready to forgo
And quit: not wanting him, I ſhall want nothing.

CHOR. Fathers are wont to lay up for their ſons,
Thou for thy ſon art bent to lay out all;
Sons wont to nurſe their parents in old age,

Thou in old age car'ſt how to nurſe thy ſon
Made older than thy age through eye-ſight loſt.

MAN. It ſhall be my delight to tend his eyes,
And view him ſitting in the houſe, ennobled
With all thoſe high exploits by him achiev'd,
And on his ſhoulders waving down thoſe locks,
That of a nation arm'd the ſtrength contain'd:
And I perſuade me God had not permitted
His ſtrength again to grow up with his hair
Garriſon'd round about him like a camp
Of faithful ſoldiery, were not his purpoſe
To uſe him further yet in ſome great ſervice,
Not to ſit idle with ſo great a gift
Uſeleſs, and thence ridiculous about him.
And ſince his ſtrength with eye-ſight was not loſt,
God will reſtore him eye-ſight to his ſtrength.

CHOR. Thy hopes are not ill founded nor ſeem vain
Of his delivery, and thy joy thereon
Conceiv'd, agreeable to a father's love,
In both which we, as next, participate.

MAN. I know your friendly minds and —— O what
[noiſe!
Mercy of Heav'n, what hideous noiſe was that!
Horribly loud, unlike the former ſhout.

CHOR. Noiſe call you it or univerſal groan,
As if the whole inhabitation periſh'd!
Blood, death, and deathful deeds are in that noiſe,
Ruin, deſtruction at the utmoſt point.

MAN. Of ruin indeed methought I heard the noiſe:
Oh it continues, they have ſlain my ſon,

CHOR.

CHOR. Thy ſon is rather ſlaying them, that outcry
From ſlaughter of one foe could not aſcend.

MAN. Some diſmal accident it needs muſt be;
What ſhall we do, ſtay here or run and ſee?

CHOR. Beſt keep together here, leſt running thither
We unawares run into danger's mouth.
This evil on the Philiſtines is fall'n;
From whom could elſe a general cry be heard?
The ſufferers then will ſcarce moleſt us here,
From other hands we need not much to fear.
What if his eye-ſight (for to Iſrael's God
Nothing is hard) by miracle reſtor'd,
He now be dealing dole among his foes,
And over heaps of ſlaughter'd walk his way?

MAN. That were a joy preſumptuous to be thought.

CHOR. Yet God hath wrought things as incredible
For his people of old; what hinders now?

MAN. He can I know, but doubt to think he will;
Yet hope would fain ſubſcribe, and tempts belief.
A little ſtay will bring ſome notice hither.

CHOR. Of good or bad ſo great, of bad the ſooner;
For evil news rides poſt, while good news baits.
And to our wiſh I ſee one hither ſpeeding,
An Hebrew, as I gueſs, and of our tribe.

MESS. O whither ſhall I run, or which way fly
The ſight of this ſo horrid ſpectacle,
Which erſt my eyes beheld and yet behold?
For dire imagination ſtill purſues me.

But providence or inſtinct of nature ſeems,
Or reaſon though diſturb'd, and ſcarce conſulted,
To' have guided me aright, I know not how,
To thee firſt reverend Manoah, and to theſe
My countrymen, whom here I knew remaining,
As at ſome diſtance from the place of horror,
So in the ſad event too much concern'd.

MAN. The accident was loud, and here before thee
With rueful cry, yet what it was we hear not;
No preface needs, thou ſeeſt we long to know.

MESS. It would burſt forth, but I recover breath
And ſenſe diſtract, to know well what I utter.

MAN. Tell us the ſum, the circumſtance defer.

MESS. Gaza yet ſtands, but all her ſons are fall'n,
All in a moment overwhelm'd and fall'n.

MAN. Sad, but thou know'ſt to Iſraelites not ſaddeſt
The deſolation of a hoſtile city.

MESS. Feed on that firſt, there may in grief be ſurfeit.

MAN. Relate by whom. MESS. By Samſon.
[MAN. That ſtill leſſens
The ſorrow, and converts it nigh to joy.

MESS. Ah Manoah, I refrain, too ſuddenly
To utter what will come at laſt too ſoon;
Leſt evil tidings with too rude irruption
Hitting thy aged ear ſhould pierce too deep.

MAN.

MAN. Suſpenſe in news is torture, ſpeak them out.

MESS. Take then the worſt in brief, Samſon is dead.

MAN. The worſt indeed, O all my hope's defeated
To free him hence! but death who ſets all free
Hath paid his ranſome now and full diſcharge.
What windy joy this day had I conceiv'd
Hopeful of his delivery, which now proves
Abortive as the firſt-born bloom of ſpring
Nipt with the lagging rear of winter's froſt!
Yet ere I give the reins to grief, ſay firſt,
How dy'd he; death to life is crown or ſhame.
All by him fell thou ſay'ſt, by whom fell he,
What glorious hand gave Samſon his death's wound?

MESS. Unwounded of his enemies he fell.

MAN. Wearied with ſlaughter then or how? explain.

MESS. By his own hands.

MAN. Self-violence? what cauſe
Brought him ſo ſoon at variance with himſelf
Among his foes? MESS. Inevitable cauſe
At once both to deſtroy and be deſtroy'd;
The edifice, where all were met to ſee him,
Upon their heads and on his own he pull'd.

MAN. O laſtly over-ſtrong againſt thyſelf!
A dreadful way thou took'ſt to thy revenge.
More than enough we know; but while things yet
Are in confuſion, give us if thou canſt,

Eye-witneſs of what firſt or laſt was done,
Relation more particular and diſtinct.

Mess. Occaſions drew me early to this city,
And as the gates I enter'd with ſun-riſe,
The morning trumpets feſtival proclam'd
Through each high ſtreet: little I had diſpatch'd,
When all abroad was rumor'd that this day
Samſon ſhould be brought forth, to ſhow the people
Proof of his mighty ſtrength in feats and games;
I ſorrow'd at his captive ſtate, but minded
Not to be abſent at that ſpectacle.
The building was a ſpacious theatre
Half-round on two main pillars vaulted high,
With ſeats where all the lords and each degree
Of ſort, might ſit in order to behold;
The other ſide was open, where the throng
On banks and ſcaffolds under ſky might ſtand;
I among theſe aloof obſcurely ſtood.
The feaſt and noon grew high, and ſacrifice
Had fill'd their hearts with mirth, high chear, and wine,
When to their ſports they turn'd. Immediately
Was Samſon as a public ſervant brought,
In their ſtate livery clad; before him pipes
And timbrels, on each ſide went armed guards,
Both horſe and foot, before him and behind
Archers, and ſlingers, cataphracts and ſpears.
At ſight of him the people with a ſhout
Rifted the air, clamoring their God with praiſe,
Who' had made their dreadful enemy their thrall.
He patient but undaunted where they led him,
Came to the place, and what was ſet before him,
Which without help of eye might be aſſay'd,
To heave, pull, draw, or break, he ſtill perform'd

All

All with incredible, ſtupendious force,
None daring to appear antagoniſt.
At length for intermiſſion ſake they led him
Between the pillars; he his guide requeſted
(For ſo from ſuch as nearer ſtood we heard)
As over-tir'd to let him lean a while
With both his arms upon two maſſy pillars,
That to the arched roof gave main ſupport.
He unſuſpicious led him; which when Samſon
Felt in his arms, with head a while inclin'd,
And eyes faſt fix'd he ſtood, as one who pray'd,
Or ſome great matter in his mind revolv'd:
At laſt with head erect thus cry'd aloud,
Hitherto, Lords, what your commands impos'd
I have perform'd, as reaſon was, obeying,
Not without wonder or delight beheld:
Now of my own accord ſuch other trial
I mean to ſhow you of my ſtrength, yet greater;
As with amaze ſhall ſtrike all who behold.
This utter'd, ſtraining all his nerves he bow'd,
As with the force of winds and waters pent,
When mountains tremble, thoſe two maſſy pillars
With horrible convulſion to and fro,
He tugg'd, he ſhook, till down they came and drew
The whole roof after them, with burſt of thunder
Upon the heads of all who ſat beneath,
Lords, ladies, captains, counſellors, or prieſts,
Their choice nobility and flow'r, not only
Of this but each Philiſtian city round
Met from all parts to ſolemnize this feaſt.
Samſon with theſe immix'd, inevitably
Pull'd down the ſame deſtruction on himſelf;
The vulgar only ſcap'd who ſtood without.

CHOR. O dearly-bought revenge, yet glorious!
Living or dying thou haſt fulfill'd
The work for which thou waſt foretold
To Iſrael, and now ly'ſt victorious
Among thy ſlain ſelf-kill'd
Not willingly, but tangled in the fold
Of dire neceſſity, whoſe law in death conjoin'd
Thee with thy ſlaughter'd foes in number more
Than all thy life had ſlain before.

SEMICHOR. While their hearts were jocond and ſub-[lime,
Drunk with idolatry, drunk with wine,
And fat regorg'd of bulls and goats,
Chaunting their idol, and preferring
Before our living Dread who dwells
In Silo his bright ſanctuary:
Among them he a ſpi'rit of phrenzy ſent,
Who hurt their minds,
And urg'd them on with mad deſire
To call in haſte for their deſtroyer;
They only ſet on ſport and play
Unweetingly importun'd
Their own deſtruction to come ſpeedy upon them.
So fond are mortal men
Fall'n into wrath divine,
As their own ruin on themſelves t'invite,
Inſenſate left, or to ſenſe reprobate,
And with blindneſs internal ſtruck.

SEMICHOR. But he though blind of ſight,
Deſpis'd and thought extinguiſh'd quite,

With

With inward eyes illuminated,
His fiery virtue rous'd
From under aſhes into ſudden flame,
And as an evening dragon came,
Aſſailant on the perched rooſts,
And neſts in order rang'd
Of tame villatic fowl; but as an eagle
His cloudleſs thunder bolted on their heads.
So virtue giv'n for loſt,
Depreſs'd, and overthrown, as ſeem'd,
Like that ſelf-begotten bird
In the Arabian woods imboſt,
That no ſecond knows nor third,
And lay ere while a holocauſt,
From out her aſhy womb now teem'd,
Revives, reflouriſhes, then vigorous moſt
When moſt unactive deem'd,
And though her body die, her fame ſurvives
A ſecular bird ages of lives.

MAN. Come, come, no time for lamentation now,
Nor much more cauſe; Samſon hath quit himſelf
Like Samſon, and heroicly hath finiſh'd
A life heroic, on his enemies
Fully reveng'd, hath left them years of mourning,
And lamentation to the ſons of Caphtor
Through all Philiſtian bounds; to Iſrael
Honor hath left, and freedom, let but them
Find courage to lay hold on this occaſion;
To' himſelf and father's houſe eternal fame;
And which is beſt and happieſt yet, all this
With God not parted from him, as was fear'd,
But favoring and aſſiſting to the end.

Nothing is here for tears, nothing to wail
Or knock the breaſt, no weakneſs, no contempt,
Diſpraiſe, or blame, nothing but well and fair,
And what may quiet us in a death ſo noble.
Let us go find the body where it lies
Sok'd in his enemies blood, and from the ſtream
With lavers pure and cleanſing herbs waſh off
The clotted gore. I with what ſpeed the while
(Gaza is not in plight to ſay us nay)
Will ſend for all my kindred, all my friends,
To fetch him hence, and ſolemnly attend
With ſilent obſequy and funeral train
Home to his father's houſe: there will I build him
A monument, and plant it round with ſhade
Of laurel ever green, and branching palm,
With all his trophies hung, and acts inroll'd
In copious legend, or ſweet lyric ſong.
Thither ſhall all the valiant youth reſort,
And from his memory inflame their breaſts
To matchleſs valor, and adventures high:
The virgins alſo ſhall on feaſtful days
Viſit his tomb with flow'rs, only bewailing
His lot unfortunate in nuptial choice,
From whence captivity and loſs of eyes.

Chor. All is beſt, though we oft doubt,
What th' unſearchable diſpoſe
Of higheſt wiſdom brings about,
And ever beſt found in the cloſe.
Oft he ſeems to hide his face,
But unexpectedly returns,
And to his faithful champion hath in place
Bore witneſs gloriouſly; whence Gaza mourns

And all that band them to reſiſt
His uncontrollable intent;
His ſervants he with new acquiſt
Of true experience from this great event
With peace and conſolation hath diſmiſt,
And calm of mind all paſſion ſpent.

THE END.

POEMS

UPON

SEVERAL OCCASIONS,

Compos'd at ſeveral times,

BY

Mr. JOHN MILTON.

——— Baccare frontem
Cingite, ne vati noceat mala lingua futuro.
Virgil, Eclog. 7.

To the firſt edition of the author's poems printed in 1645 was prefixed the following advertiſement of

The STATIONER to the READER.

IT is not any private reſpect of gain, gentle Reader, for the ſlighteſt pamphlet is now adays more vendible than the works of learnedeſt men; but it is the love I have to our own language, that hath made me diligent to collect and ſet forth ſuch pieces both in proſe and verſe, as may renew the wonted honor and eſteem of our Engliſh tongue: and it's the worth of theſe both Engliſh and Latin poems, not the floriſh of any prefixed encomiums that can invite thee to buy them, though theſe are not without the higheſt commendations and applauſe of the learnedeſt Academies, both domeſtic and foreign; and amongſt thoſe of our own country, the unparallel'd atteſtation of that renowned Provoſt of Eton, Sir Henry Wotton. I know not thy palate how it reliſhes ſuch dainties, nor how harmonious thy ſoul is; perhaps more trivial airs may pleaſe thee better. But howſoever thy opinion is ſpent upon theſe, that encouragement I have already received from the moſt ingenious men in their clear and courteous entertainment of Mr. Waller's late choice pieces, hath once more made me adventure into the world, preſenting it with theſe ever-green, and not to be blaſted laurels. The Author's more peculiar excellency in theſe ſtudies was too well known to conceal his papers, or to keep me from attempting to ſolicit them from him. Let the event guide itſelf which way it will, I ſhall deſerve of the age, by bringing into the light as true a birth, as the Muſes have brought forth ſince our famous Spenſer wrote; whoſe poems in theſe Engliſh ones are as rarely imitated, as ſweetly excell'd. Reader, if thou art eagle-ey'd to cenſure their worth, I am not fearful to expoſe them to thy exacteſt peruſal.

Thine to command,

HUMPH. MOSELEY.

BRITISH MUSEUM

POEMS

ON

SEVERAL OCCASIONS.

I.

ANNO ÆTATIS 17.

On the death of a fair Infant, dying of a cough.

I.

O Faireſt flow'r no ſooner blown but blaſted,
Soft ſilken primroſe fading timeleſly,
Summer's chief honor, if thou hadſt out-laſted
Bleak Winter's force that made thy bloſſom dry;
For he being amorous on that lovely dye
That did thy cheek envermeil, thought to kiſs,
But kill'd, alas, and then bewail'd his fatal bliſs.

II.

For ſince grim Aquilo his charioteer
By boiſtrous rape th' Athenian damſel got,
He thought it touch'd his deity full near,
If likewiſe he ſome fair one wedded not,
Thereby to wipe away th' infamous blot
Of long-uncoupled bed, and childleſs eld,
Which 'mongſt the wanton Gods a foul reproach was held.

III.

III.

So mounting up in icy-pearled car,
Through middle empire of the freezing air
He wander'd long, till thee he ſpy'd from far;
There ended was his queſt, there ceas'd his care.
Down he deſcended from his ſnow-ſoft chair,
But all unwares with his cold-kind embrace
Unhous'd thy virgin ſoul from her fair biding place.

IV.

Yet art thou not inglorious in thy fate;
For ſo Apollo, with unweeting hand,
Whilome did ſlay his dearly-loved mate,
Young Hyacinth born on Eurota's ſtrand,
Young Hyacinth the pride of Spartan land;
But then transform'd him to a purple flower:
Alack that ſo to change thee Winter had no power.

V.

Yet can I not perſuade me thou art dead,
Or that thy corſe corrupts in earth's dark womb,
Or that thy beauties lie in wormy bed,
Hid from the world in a low delved tomb;
Could Heav'n for pity thee ſo ſtrictly doom?
Oh no! for ſomething in thy face did ſhine
Above mortality, that ſhow'd thou waſt divine.

VI.

Reſolve me then, oh Soul moſt ſurely bleſt,
(If ſo it be that thou theſe plaints doſt hear)
Tell me bright Spirit where'er thou hovereſt,
Whether above that high firſt-moving ſphere,
Or in th' Elyſian fields (if ſuch there were)
Oh ſay me true, if thou wert mortal wight,
And why from us ſo quickly thou didſt take thy flight.

VII.

Wert thou ſome ſtar which from the ruin'd roof
Of ſhak'd Olympus by miſchance didſt fall;

Which

Which careful Jove in nature's true behoof
Took up, and in fit place did reinſtall?
Or did of late earth's ſons beſiege the wall
Of ſheeny Heav'n, and thou ſome Goddeſs fled
Amongſt us here below to hide thy nectar'd head?

VIII.

Or wert thou that juſt maid who once before
Forſook the hated earth, O tell me ſooth,
And cam'ſt again to viſit us once more?
Or wert thou that ſweet ſmiling Youth?
Or that crown'd matron ſage white-robed Truth?
Or any other of that heav'nly brood
Let down in cloudy throne to do the world ſome good?

IX.

Or wert thou of the golden-winged hoſt,
Who having clad thyſelf in human weed,
To earth from thy prefixed ſeat didſt poſt,
And after ſhort abode fly back with ſpeed,
As if to ſhow what creatures Heav'n doth breed,
Thereby to ſet the hearts of men on fire
To ſcorn the ſordid world, and unto Heav'n aſpire?

X.

But oh why didſt thou not ſtay here below
To bleſs us with thy heav'n-lov'd innocence,
To ſlake his wrath whom ſin hath made our foe,
To turn ſwift-ruſhing black perdition hence,
Or drive away the ſlaughtering peſtilence,
To ſtand 'twixt us and our deſerved ſmart?
But thou canſt beſt perform that office where thou art.

XI.

Then thou the Mother of ſo ſweet a Child
Her falſe imagin'd loſs ceaſe to lament,
And wiſely learn to curb thy ſorrows wild;
Think what a preſent thou to God haſt ſent,
And render him with patience what he lent;

This if thou do, he will an ofspring give, [live.
That till the world's laſt end ſhall make thy name to

II.

Anno Ætatis 19. At a Vacation Exerciſe in the college, part Latin, part Engliſh. The Latin ſpeeches ended, the Engliſh thus began.

HAIL native language, that by ſinews weak
Didſt move my firſt endevoring tongue to ſpeak,
And mad'ſt imperfect words with childiſh trips,
Half unpronounc'd, ſlide through my infant-lips,
Driving dumb ſilence from the portal door,
Where he had mutely ſat two years before:
Here I ſalute thee, and thy pardon aſk,
That now I uſe thee in my latter taſk:
Small loſs it is that thence can come unto thee,
I know my tongue but little grace can do thee:
Thou need'ſt not be ambitious to be firſt,
Believe me I have thither packt the worſt:
And, if it happen as I did forecaſt,
The daintieſt diſhes ſhall be ſerv'd up laſt.
I pray thee then deny me not thy aid
For this ſame ſmall neglect that I have made:
But haſte thee ſtrait to do me once a pleaſure,
And from thy wardrobe bring thy chiefeſt treaſure,
Not thoſe new fangled toys, and trimming ſlight
Which takes our late fantaſtics with delight,
But cull thoſe richeſt robes, and gay'ſt attire
Which deepeſt ſpirits, and choiceſt wits deſire:
I have ſome naked thoughts that rove about,
And loudly knock to have their paſſage out;
And weary of their place do only ſtay
Till thou haſt deck'd them in thy beſt array;

That

That ſo they may without ſuſpect or fears
Fly ſwiftly to this fair aſſembly's ears;
Yet I had rather, if I were to chuſe,
Thy ſervice in ſome graver ſubject uſe,
Such as may make thee ſearch thy coffers round,
Before thou clothe my fancy in fit ſound:
Such where the deep tranſported mind may ſoar
Above the wheeling poles, and at Heav'n's door
Look in, and ſee each bliſsful Deity
How he before the thunderous throne doth lie,
Liſt'ning to what unſhorn Apollo ſings
To th' touch of golden wires, while Hebe brings
Immortal nectar to her kingly ſire:
Then paſſing through the ſpheres of watchful fire,
And miſty regions of wide air next under,
And hills of ſnow and lofts of piled thunder,
May tell at length how green-ey'd Neptune raves,
In Heav'n's defiance muſtering all his waves;
Then ſing of ſecret things that came to paſs
When beldam Nature in her cradle was;
And laſt of kings and queens and heroes old,
Such as the wiſe Demodocus once told
In ſolemn ſongs at king Alcinous feaſt,
While ſad Ulyſſes ſoul and all the reſt
Are held with his melodious harmony
In willing chains and ſweet captivity.
But fie, my wand'ring Muſe, how thou doſt ſtray!
Expectance calls thee now another way,
Thou know'ſt it muſt be now thy only bent
To keep in compaſs of thy predicament:
Then quick about thy purpos'd buſineſs come,
That to the next I may reſign my room.

Then

Then Ens is repreſented as father of the Predicaments his ten ſons, whereof the eldeſt ſtood for Subſtance with his canons, which Ens, thus ſpeaking, explains.

GOOD luck befriend thee, Son; for at thy birth
The faery ladies danc'd upon the hearth;
Thy drouſy nurſe hath ſworn ſhe did them ſpie
Come tripping to the room where thou didſt lie,
And ſweetly ſinging round about thy bed
Strow all their bleſſings on thy ſleeping head.
She heard them give thee this, that thou ſhouldſt ſtill
From eyes of mortals walk inviſible:
Yet there is ſomething that doth force my fear,
For once it was my diſmal hap to hear
A Sibyl old, bow-bent with crooked age,
That far events full wiſely could preſage,
And in time's long and dark proſpective glaſs
Foreſaw what future days ſhould bring to paſs;
Your ſon, ſaid ſhe, (nor can you it prevent)
Shall ſubject be to many an Accident.
O'er all his brethren he ſhall reign as king,
Yet every one ſhall make him underling,
And thoſe that cannot live from him aſunder
Ungratefully ſhall ſtrive to keep him under,
In worth and excellence he ſhall out-go them,
Yet being above them, he ſhall be below them;
From others he ſhall ſtand in need of nothing,
Yet on his brothers ſhall depend for clothing.
To find a foe it ſhall not be his hap,
And peace ſhall lull him in her flow'ry lap;
Yet ſhall he live in ſtrife, and at his door
Devouring war ſhall never ceaſe to roar:

Yea

Yea it ſhall be his natural property
To harbour thoſe that are at enmity.
What pow'r, what force, what mighty ſpell, if not
Your learned hands, can looſe this Gordian knot?

The next Quantity and Quality ſpake in proſe, then Relation was call'd by his name.

RIVERS ariſe; whether thou be the ſon
Of utmoſt Tweed, or Ooſe, or gulphy Dun,
Or Trent, who like ſome earth-born giant ſpreads
His thirty arms along th' indented meads,
Or ſullen Mole that runneth underneath,
Or Severn ſwift, guilty of maidens' death,
Or rocky Avon, or of ſedgy Lee,
Or coaly Tine, or ancient hallow'd Dee,
Or Humber loud that keeps the Scythian's name,
Or Medway ſmooth, or royal towred Thame.

[The reſt was proſe.]

III.

On the MORNING of CHRIST'S NATIVITY. Compos'd 1629.

I.

THIS is the month, and this the happy morn,
Wherein the Son of Heav'n's eternal King,
Of wedded Maid, and Virgin-Mother born,
Our great redemption from above did bring;
For ſo the holy ſages once did ſing,
That he our deadly forfeit ſhould releaſe,
And with his Father work us a perpetual peace.

II.

That glorious form, that light unſufferable,
And that far-beaming blaze of majeſty,
Wherewith he wont at Heav'n's high council-table
To ſit the midſt of Trinal Unity,
He laid aſide; and here with us to be,
Forſook the courts of everlaſting day,
And choſe with us a darkſome houſe of mortal clay.

III.

Say heav'nly Muſe, ſhall not thy ſacred vein
Afford a preſent to the Infant God?
Haſt thou no verſe, no hymn, or ſolemn ſtrain,
To welcome him to this his new abode,
Now while the Heav'n by the ſun's team untrod,
Hath took no print of the approaching light,
And all the ſpangled hoſt keep watch in ſquadrons bright?

IV.

See how from far upon the eaſtern road
The ſtar-led wiſards haſte with odors ſweet:
O run, prevent them with thy humble ode,
And lay it lowly at his bleſſed feet;
Have thou the honor firſt, thy Lord to greet,
And join thy voice unto the Angel quire,
From out his ſecret altar touch'd with hallow'd fire.

The HYMN.

I.

IT was the winter wild,
While the Heav'n-born child
All meanly wrapt in the rude manger lies;
Nature in awe to him
Had dofft her gawdy trim,
With her great Maſter ſo to ſympathize:
It was no ſeaſon then for her
To wanton with the ſun her luſty paramour.

II. Only

II.

Only with ſpeeches fair
She woo's the gentle air
To hide her guilty front with innocent ſnow,
And on her naked ſhame,
Pollute with ſinful blame,
The ſaintly veil of maiden white to throw,
Confounded, that her Maker's eyes
Should look ſo near upon her foul deformities.

III.

But he her fears to ceaſe
Sent down the meek-ey'd Peace;
She crown'd with olive green, came ſoftly ſliding
Down through the turning ſphere
His ready harbinger,
With turtle wing the amorous clouds dividing,
And waving wide her myrtle wand,
She ſtrikes an univerſal peace through ſea and land.

IV.

No war, or battel's ſound
Was heard the world around:
The idle ſpear and ſhield were high up hung,
The hooked chariot ſtood
Unſtain'd with hoſtile blood,
The trumpet ſpake not to the armed throng,
And kings ſat ſtill with awful eye,
As if they knew their ſovran Lord was by.

V.

But peaceful was the night,
Wherein the Prince of light
His reign of peace upon the earth began:
The winds with wonder whiſt
Smoothly the waters kiſt,
Whiſp'ring new joys to the mild ocean,

Who

Who now hath quite forgot to rave,
While birds of calm ſit brooding on the charmed wave.

VI.

The ſtars with deep amaze
Stand fix'd in ſtedfaſt gaze,
Bending one way their precious influence,
And will not take their flight,
For all the morning light,
Or Lucifer that often warn'd them thence;
But in their glimmering orbs did glow,
Until their Lord himſelf beſpake, and bid them go.

VII.

And though the ſhady gloom
Had given day her room,
The ſun himſelf withheld his wonted ſpeed,
And hid his head for ſhame,
As his inferior flame
The new inlighten'd world no more ſhould need;
He ſaw a greater ſun appear
Than his bright throne, or burning axletree could bear.

VIII.

The ſhepherds on the lawn,
Or e'er the point of dawn,
Sat ſimply chatting in a ruſtic row;
Full little thought they then,
That the mighty Pan
Was kindly come to live with them below;
Perhaps their loves, or elſe their ſheep,
Was all that did their ſilly thoughts ſo buſy keep.

IX.

When ſuch muſic ſweet
Their hearts and ears did greet,
As never was by mortal finger ſtrook,
Divinely-warbled voice
Anſwering the ſtringed noiſe,

As

As all their ſouls in bliſsful rapture took:
The air ſuch pleaſure loath to loſe,
With thouſand echo's ſtill prolongs each heav'nly cloſe.

X.

Nature that heard ſuch ſound,
Beneath the hollow round
Of Cynthia's ſeat, the aery region thrilling,
Now was almoſt won
To think her part was done,
And that her reign had here its laſt fulfilling;
She knew ſuch harmony alone
Could hold all Heav'n and Earth in happier union.

XI.

At laſt ſurrounds their ſight
A globe of circular light,
That with long beams the ſhame-fac'd night array'd;
The helmed Cherubim,
And ſworded Seraphim,
Are ſeen in glittering ranks with wings diſplay'd,
Harping in loud and ſolemn quire,
With unexpreſſive notes to Heav'n's new-born Heir.

XII.

Such muſic (as 'tis ſaid)
Before was never made,
But when of old the ſons of morning ſung,
While the Creator great
His conſtellations ſet,
And the well-balanc'd world on hinges hung,
And caſt the dark foundations deep,
And bid the weltring waves their oozy channel keep.

XIII.

Ring out ye cryſtal Spheres,
Once bleſs our human ears,
(If ye have pow'r to touch our ſenſes ſo)

And let your ſilver chime
Move in melodious time,
And let the baſe of Heav'n's deep organ blow,
And with your ninefold harmony
Make up full conſort to th' angelic ſymphony.

XIV.

For if ſuch holy ſong
Inwrap our fancy long,
Time will run back, and fetch the age of gold,
And ſpeckled vanity
Will ſicken ſoon and die,
And leprous Sin will melt from earthly mold,
And Hell itſelf will paſs away,
And leave her dolorous manſions to the peering day.

XV.

Yea Truth and Juſtice then
Will down return to men,
Orb'd in a rainbow; and like glories wearing
Mercy will ſit between,
Thron'd in celeſtial ſheen,
With radiant feet the tiſſued clouds down ſteering,
And Heav'n, as at ſome feſtival,
Will open wide the gates of her high palace hall.

XVI.

But wiſeſt Fate ſays no,
This muſt not yet be ſo,
The babe lies yet in ſmiling infancy,
That on the bitter croſs
Muſt redeem our loſs;
So both himſelf and us to glorify:
Yet firſt to thoſe ychain'd in ſleep,
The wakeful trump of doom muſt thunder through the deep,

XVII.

With ſuch a horrid clang
As on mount Sinai rang,

While

While the red fire, and ſmouldring clouds out brake:
The aged earth aghaſt,
With terror of that blaſt,
Shall from the ſurface to the center ſhake:
When at the world's laſt ſeſſion,
The dreadful Judge in middle air ſhall ſpread his throne.

XVIII.

And then at laſt our bliſs
Full and perfect is,
But now begins; for from this happy day
Th' old Dragon under ground
In ſtraiter limits bound,
Not half ſo far caſts his uſurped ſway,
And wroth to ſee his kingdom fail,
Swindges the ſcaly horror of his folded tail.

XIX.

The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving.
Apollo from his ſhrine
Can no more divine,
With hollow ſhriek the ſteep of Delphos leaving.
No nightly trance, or breathed ſpell
Inſpires the pale-ey'd prieſt from the prophetic cell.

XX.

The lonely mountains o'er,
And the reſounding ſhore,
A voice of weeping heard and loud lament;
From haunted ſpring, and dale
Edg'd with poplar pale,
The parting Genius is with ſighing ſent:
With flowr-inwoven treſſes torn
The Nymphs in twilight ſhade of tangled thickets mourn.

XXI.

In conſecrated earth,
And on the holy hearth,
The Lars, and Lemures moan with midnight plaint;
In urns, and altars round,
A drear and dying ſound
Affrights the Flamens at their ſervice quaint;
And the chill marble ſeems to ſweat,
While each peculiar Pow'r forgoes his wonted ſeat.

XXII.

Peor and Baälim
Forſake their temples dim,
With that twice batter'd God of Paleſtine;
And mooned Aſhtaroth,
Heav'n's queen and mother both,
Now ſits not girt with tapers holy ſhine;
The Lybic Hammon ſhrinks his horn,
In vain the Tyrian maids their wounded Thammuz mourn.

XXIII.

And ſullen Moloch fled,
Hath left in ſhadows dread
His burning idol all of blackeſt hue;
In vain with cymbals ring
They call the griſly king,
In diſmal dance about the furnace blue;
The brutiſh Gods of Nile as faſt,
Iſis and Orus, and the dog Anubis haſte.

XXIV.

Nor is Oſiris ſeen
In Memphian grove or green,
Trampling the unſhowr'd graſs with lowings loud:
Nor can he be at reſt
Within his ſacred cheſt,
Nought but profoundeſt Hell can be his ſhroud;

In

In vain with timbrel'd anthems dark
The ſable-ſtoled ſorcerers bear his worſhipt ark.

XXV.

He feels from Judah's land
The dreaded Infant's hand,
The rays of Bethlehem blind his duſky eyn;
Nor all the Gods beſide,
Longer dare abide,
Not Typhon huge ending in ſnaky twine:
Our babe to ſhow his Godhead true,
Can in his ſwadling bands controll the damned crew.

XXVI.

So when the ſun in bed,
Curtain'd with cloudy red,
Pillows his chin upon an orient wave,
The flocking ſhadows pale
Troop to th' infernal jail,
Each fetter'd ghoſt ſlips to his ſeveral grave,
And the yellow-ſkirted Fayes
Fly after the night-ſteeds, leaving their moon-lov'd maze.

XXVII.

But ſee the Virgin bleſt
Hath laid her Babe to reſt,
Time is our tedious ſong ſhould here have ending:
Heav'n's youngeſt teemed ſtar
Hath fix'd her poliſh'd car,
Her ſleeping Lord with handmaid lamp attending:
And all about the courtly ſtable
Bright-harneſt Angels ſit in order ſerviceable.

IV.

The PASSION.

I.

Erewhile of muſic, and ethereal mirth,
Wherewith the ſtage of air and earth did ring,
And joyous news of heav'nly Infant's birth,
My Muſe with Angels did divide to ſing;
But headlong joy is ever on the wing,
In wintry ſolſtice like the ſhorten'd light
Soon ſwallow'd up in dark and long out-living night.

II.

For now to ſorrow muſt I tune my ſong,
And ſet my harp to notes of ſaddeſt woe,
Which on our deareſt Lord did ſeiſe ere long,
Dangers, and ſnares, and wrongs, and worſe than ſo,
Which he for us did freely undergo:
Moſt perfect Hero, try'd in heavieſt plight
Of labors huge and hard, too hard for human wight!

III.

He ſov'ran Prieſt ſtooping his regal head,
That dropt with odorous oil down his fair eyes,
Poor fleſhly tabernacle entered,
His ſtarry front low-rooft beneath the ſkies;
O what a maſk was there, what a diſguiſe!
Yet more; the ſtroke of death he muſt abide,
Then lies him meekly down faſt by his brethrens ſide.

IV.

Theſe lateſt ſcenes confine my roving verſe,
To this horizon is my Phœbus bound;
His Godlike acts, and his temptations fierce,
And former ſufferings other where are found;
Loud o'er the reſt Cremona's trump doth ſound;

Me

Me ſofter airs befit, and ſofter ſtrings
Of lute, or viol ſtill, more apt for mournful things.

V.

Befriend me Night, beſt patroneſs of grief,
Over the pole thy thickeſt mantle throw,
And work my flatter'd fancy to belief,
That Heav'n and Earth are color'd with my woe;
My ſorrows are too dark for day to know:
The leaves ſhould all be black whereon I write,
And letters where my tears have waſh'd a wanniſh white.

VI.

See, ſee the chariot, and thoſe ruſhing wheels,
That whirl'd the Prophet up at Chebar flood,
My ſpirit ſome tranſporting Cherub feels,
To bear me where the tow'rs of Salem ſtood,
Once glorious tow'rs, now ſunk in guiltleſs blood;
There doth my ſoul in holy viſion ſit
In penſive trance, and anguiſh, and ecſtatic fit.

VII.

Mine eye hath found that ſad ſepulchral rock
That was the caſket of Heav'n's richeſt ſtore,
And here through grief my feeble hands up lock,
Yet on the ſoften'd quarry would I ſcore
My plaining verſe as lively as before;
For ſure ſo well inſtructed are my tears,
That they would fitly fall in order'd characters.

VIII.

Or ſhould I thence hurry'd on viewleſs wing,
Take up a weeping on the mountains wild,
The gentle neighbourhood of grove and ſpring
Would ſoon unboſom all their echoes mild,
And I (for grief is eaſily beguil'd)

Might think th'infection of my ſorrows loud
Had got a race of mourners on ſome pregnant cloud.

This ſubject the Author finding to be above the years he had, when he wrote it, and nothing ſatisfied with what was begun, left it unfiniſh'd.

V.

On TIME.

FLY envious Time, till thou run out thy race,
Call on the lazy leaden-ſtepping hours,
Whoſe ſpeed is but the heavy plummet's pace;
And glut thyſelf with what thy womb devours,
Which is no more than what is falſe and vain,
And merely mortal droſs;
So little is our loſs,
So little is thy gain.
For when as each thing bad thou haſt intomb'd,
And laſt of all thy greedy ſelf conſum'd,
Then long Eternity ſhall greet our bliſs
With an individual kiſs;
And Joy ſhall overtake us as a flood,
When every thing that is ſincerely good
And perfectly divine,
With truth, and peace, and love, ſhall ever ſhine
About the ſupreme throne
Of him, t'whoſe happy-making ſight alone
When once our heav'nly-guided ſoul ſhall clime,
Then all this earthy groſneſs quit,
Attir'd with ſtars, we ſhall for ever ſit, [Time.
Triumphing over Death, and Chance, and thee, O

VI.

Upon the CIRCUMCISION.

YE flaming Pow'rs, and winged Warriors bright
That erſt with muſic, and triumphant ſong,
Firſt heard by happy watchful ſhepherds ear,
So ſweetly ſung your joy the clouds along
Through the ſoft ſilence of the liſt'ning night;
Now mourn, and if ſad ſhare with us to bear
Your fiery eſſence can diſtil no tear,
Burn in your ſighs, and borrow
Seas wept from our deep ſorrow:
He who with all Heav'n's heraldry whilere
Enter'd the world, now bleeds to give us eaſe;
Alas, how ſoon our ſin
Sore doth begin
His infancy to ſeiſe!
O more exceeding love or law more juſt?
Juſt law indeed, but more exceeding love!
For we by rightful doom remedileſs
Were loſt in death, till he that dwelt above
High thron'd in ſecret bliſs, for us frail duſt
Emptied his glory, ev'n to nakedneſs;
And that great covenant which we ſtill tranſgreſs
Entirely ſatisfied,
And the full wrath beſide
Of vengeful juſtice bore for our exceſs,
And ſeals obedience firſt with wounding ſmart
This day, but O ere long
Huge pangs and ſtrong
Will pierce more near his heart.

VII.

At a SOLEMN MUSIC.

BLEST pair of Sirens, pledges of Heav'n's joy,
Sphere-born harmonious ſiſters, Voice and Verſe,
Wed your divine ſounds, and mix'd pow'r employ
Dead things with inbreath'd ſenſe able to pierce,
And to our high-rais'd phantaſy preſent
That undiſturbed ſong of pure concent,
Ay ſung before the ſaphir-color'd throne
To him that ſits thereon
With ſaintly ſhout, and ſolemn jubilee,
Where the bright Seraphim in burning row
Their loud up-lifted angel-trumpets blow,
And the cherubic hoſt in thouſand quires
Touch their immortal harps of golden wires,
With thoſe juſt Spirits that wear victorious palms,
Hymns devout and holy pſalms
Singing everlaſtingly;
That we on earth with undiſcording voice
May rightly anſwer that melodious noiſe;
As once we did, till diſproportion'd ſin
Jarr'd againſt nature's chime, and with harſh din
Broke the fair muſic that all creatures made
To their great Lord, whoſe love their motion ſway'd
In perfect diapaſon, whilſt they ſtood
In firſt obedience, and their ſtate of good.
O may we ſoon again renew that ſong,
And keep in tune with Heav'n, till God ere long
To his celeſtial conſort us unite,
To live with him, and ſing in endleſs morn of light.

VIII.

An EPITAPH on the MARCHIONESS of WINCHESTER.

THIS rich marble doth enter
The honor'd Wife of Winchester,
A Vicount's daughter, an Earl's heir,
Beſides what her virtues fair
Added to her noble birth,
More than ſhe could own from earth.
Summers three times eight ſave one
She had told; alas too ſoon,
After ſo ſhort time of breath,
To houſe with darkneſs, and with death.
Yet had the number of her days
Been as complete as was her praiſe,
Nature and fate had had no ſtrife
In giving limit to her life.
Her high birth, and her graces ſweet
Quickly found a lover meet;
The virgin quire for her requeſt
The God that ſits at marriage feaſt;
He at their invoking came
But with a ſcarce well-lighted flame;
And in his garland as he ſtood,
Ye might diſcern a cypreſs bud.
Once had the early matrons run
To greet her of a lovely ſon,
And now with ſecond hope ſhe goes,
And calls Lucina to her throws;
But whether by miſchance or blame
Atropos for Lucina came;
And with remorſeleſs cruelty
Spoil'd at once both fruit and tree:

The hapleſs babe before his birth
Had burial, yet not laid in earth,
And the languiſh'd mother's womb
Was not long a living tomb.
So have I ſeen ſome tender ſlip,
Sav'd with care from winter's nip,
The pride of her carnation train,
Pluck'd up by ſome unheedy ſwain,
Who only thought to crop the flow'r
New ſhot up from vernal ſhow'r;
But the fair bloſſom hangs the head
Side-ways, as on a dying bed,
And thoſe pearls of dew ſhe wears,
Prove to be preſaging tears,
Which the ſad morn had let fall
On her haſt'ning funeral.
Gentle Lady, may thy grave
Peace and quiet ever have;
After this thy travel ſore
Sweet reſt ſeiſe thee evermore,
That to give the world increaſe,
Shortned haſt thy own life's leaſe.
Here, beſides the ſorrowing
That thy noble houſe doth bring,
Here be tears of perfect moan
Wept for thee in Helicon,
And ſome flowers, and ſome bays,
For thy herſe, to ſtrow the ways,
Sent thee from the banks of Came,
Devoted to thy virtuous name;
Whilſt thou, bright Saint, high ſitſt in glory,
Next her much like to thee in ſtory,
That fair Syrian ſhepherdeſs,
Who after years of barrenneſs,

The

The highly favor'd Joſeph bore
To him that ſerv'd for her before,
And at her next birth much like thee,
Through pangs fled to felicity,
Far within the boſom bright
Of blazing Majeſty and Light:
There with thee, new welcome Saint,
Like fortunes may her ſoul acquaint,
With thee there clad in radiant ſheen,
No Marchioneſs, but now a Queen.

IX.

SONG. On MAY MORNING.

NOW the bright morning ſtar, day's harbinger,
Comes dancing from the eaſt, and leads with her
The flow'ry May, who from her green lap throws
The yellow cowſlip, and the pale primroſe.
Hail bounteous May that doſt inſpire
Mirth and youth and warm deſire;
Woods and groves are of thy dreſſing,
Hill and dale doth boaſt thy bleſſing.
Thus we ſalute thee with our early ſong,
And welcome thee, and wiſh thee long.

X.

On SHAKESPEAR. 1630.

WHAT needs my Shakeſpear for his honor'd bones
The labor of an age in piled ſtones,
Or that his hallow'd reliques ſhould be hid
Under a ſtar-ypointing pyramid?

Dear

Dear ſon of memory, great heir of fame,
What need'ſt thou ſuch weak witneſs of thy name?
Thou in our wonder and aſtoniſhment
Haſt built thyſelf a live-long monument.
For whilſt to th' ſhame of ſlow-endevoring art
Thy eaſy numbers flow, and that each heart
Hath from the leaves of thy unvalued book
Thoſe Delphic lines with deep impreſſion took,
Then thou our fancy of itſelf bereaving,
Doſt make us marble with too much conceiving;
And ſo ſepulcher'd in ſuch pomp doſt lie,
That kings for ſuch a tomb would wiſh to die.

XI.

On the Univerſity Carrier, who ſicken'd in the time of his vacancy, being forbid to go to London, by reaſon of the plague.

HERE lies old Hobſon; Death hath broke his girt,
And here alas, hath laid him in the dirt,
Or elſe the ways being foul, twenty to one,
He's here ſtuck in a ſlough, and overthrown.
'Twas ſuch a ſhifter, that if truth were known,
Death was half glad when he had got him down;
For he had any time this ten years full,
Dodg'd with him, betwixt Cambridge and the Bull.
And ſurely Death could never have prevail'd,
Had not his weekly courſe of carriage fail'd;
But lately finding him ſo long at home,
And thinking now his journey's end was come,
And that he had ta'en up his lateſt inn,
In the kind office of a chamberlin

Show'd

Show'd him his room where he muſt lodge that night,
Pull'd off his boots, and took away the light:
If any aſk for him, it ſhall be ſaid,
Hobſon has ſupt, and's newly gone to bed.

XII.

Another on the ſame.

HERE lieth one, who did moſt truly prove
That he could never die while he could move;
So hung his deſtiny, never to rot
While he might ſtill jogg on and keep his trot,
Made of ſphere-metal, never to decay
Until his revolution was at ſtay.
Time numbers motion, yet (without a crime
'Gainſt old truth) motion number'd out his time:
And like an engin mov'd with wheel and weight,
His principles being ceas'd, he ended ſtrait.
Reſt that gives all men life, gave him his death,
And too much breathing put him out of breath;
Nor were it contradiction to affirm
Too long vacation haſten'd on his term.
Merely to drive the time away he ſicken'd,
Fainted, and died, nor would with ale be quicken'd;
Nay, quoth he, on his ſwooning bed out-ſtretch'd,
If I mayn't carry, ſure I'll ne'er be fetch'd,
But vow, though the croſs doctors all ſtood hearers,
For one carrier put down to make ſix bearers.
Eaſe was his chief diſeaſe, and to judge right,
He dy'd for heavineſs that his cart went light:
His leiſure told him that his time was come,
And lack of load made his life burdenſome,

That

That even to his laſt breath (there be that ſay't)
As he was preſs'd to death, he cry'd more weight;
But had his doings laſted as they were,
He had been an immortal carrier.
Obedient to the moon he ſpent his date
In courſe reciprocal, and had his fate
Link'd to the mutual flowing of the ſeas,
Yet (ſtrange to think) his wain was his increaſe:
His letters are deliver'd all and gone,
Only remains this ſuperſcription.

XIII.

L'ALLEGRO.

HENCE loathed Melancholy,
Of Cerberus and blackeſt Midnight born,
In Stygian cave forlorn
'Mongſt horrid ſhapes, and ſhrieks, and ſights unholy,
Find out ſome uncouth cell,
Where brooding darkneſs ſpreads his jealous wings,
And the night raven ſings;
There under ebon ſhades, and low-brow'd rocks,
As ragged as thy locks,
In dark Cimmerian deſert ever dwell.
But come thou Goddeſs fair and free,
In Heav'n ycleap'd Euphroſyne,
And by men, heart-eaſing Mirth,
Whom lovely Venus at a birth.
With two ſiſter Graces more
To ivy-crowned Bacchus bore;
Or whether (as ſome ſager ſing)
The frolic wind that breathes the ſpring,

Zephyr

Zephyr with Aurora playing,
As he met her once a Maying,
There on beds of violets blue,
And freſh-blown roſes waſh'd in dew,
Fill'd her with thee a daughter fair,
So buxom, blithe, and debonair.
Haſte thee Nymph, and bring with thee
Jeſt and youthful Jollity,
Quips and Cranks, and wanton Wiles,
Nods and Becks, and wreathed Smiles,
Such as hang on Hebe's cheek,
And love to live in dimple ſleek;
Sport that wrinkled Care derides,
And Laughter holding both his ſides.
Come, and trip it as you go
On the light fantaſtic toe,
And in thy right hand lead with thee,
The mountain nymph, ſweet Liberty;
And if I give thee honor due,
Mirth, admit me of thy crew
To live with her, and live with thee,
In unreproved pleaſures free;
To hear the lark begin his flight,
And ſinging ſtartle the dull night,
From his watch-tow'r in the ſkies,
Till the dappled dawn doth riſe;
Then to come in ſpite of ſorrow,
And at my window bid good morrow,
Through the ſweet briar, or the vine,
Or the twiſted eglantine:
While the cock with lively din
Scatters the rear of darkneſs thin,
And to the ſtack, or the barn-door,
Stoutly ſtruts his dames before:

Oft liſt'ning how the hounds and horn
Chearly rouſe the ſlumb'ring morn,
From the ſide of ſome hoar hill,
Through the high wood echoing ſhrill:
Some time walking not unſeen
By hedge-row elms, on hillocs green,
Right againſt the eaſtern gate,
Where the great ſun begins his ſtate,
Rob'd in flames, and amber light,
The clouds in thouſand liveries dight,
While the plow-man near at hand
Whiſtles o'er the furrow'd land,
And the milk-maid ſingeth blithe,
And the mower whets his ſithe,
And every ſhepherd tells his tale
Under the hawthorn in the dale.
Strait mine eye hath caught new pleaſures
Whilſt the landſkip round it meaſures,
Ruſſet lawns, and fallows gray,
Where the nibbling flocks do ſtray,
Mountains on whoſe barren breaſt
The lab'ring clouds do often reſt,
Meadows trim with daiſies pied,
Shallow brooks, and rivers wide.
Towers and battlements it ſees
Boſom'd high in tufted trees,
Where perhaps ſome beauty lies,
The Cynoſure of neighb'ring eyes.
Hard by, a cottage chimney ſmokes,
From betwixt two aged oaks,
Where Corydon and Thyrſis met,
Are at their ſavory dinner ſet
Of herbs, and other country meſſes,
Which the neat-handed Phillis dreſſes;

And then in haſte her bow'r ſhe leaves,
With Theſtylis to bind the ſheaves;
Or if the earlier ſeaſon lead
To the tann'd haycock in the mead.
Sometimes with ſecure delight
The upland hamlets will invite,
When the merry bells ring round,
And the jocond rebecs ſound
To many a youth, and many a maid,
Dancing in the chequer'd ſhade:
And young and old come forth to play
On a ſunſhine holy-day,
Till the live-long day-light fail;
Then to the ſpicy nut-brown ale,
With ſtories told of many a feat,
How faery Mab the junkets eat,
She was pincht, and pull'd ſhe ſaid,
And he by friers lanthorn led
Tells how the drudging Goblin ſwet,
To earn his cream-bowl duly ſet,
When in one night, ere glimpſe of morn,
His ſhadowy flale hath threſh'd the corn,
That ten day-lab'rers could not end;
Then lies him down the lubbar fiend,
And ſtretch'd out all the chimney's length,
Baſks at the fire his hairy ſtrength,
And crop-full out of doors he flings,
Ere the firſt cock his matin rings.
Thus done the tales, to bed they creep,
By whiſp'ring winds ſoon lull'd aſleep.
Towred cities pleaſe us then,
And the buſy hum of men,
Where throngs of knights and barons bold
In weeds of peace high triumphs hold,

With ſtore of ladies, whoſe bright eyes
Rain influence, and judge the prize
Of wit, or arms, while both contend
To win her grace, whom all commend.
There let Hymen oft appear
In ſaffron robe, with taper clear,
And pomp, and feaſt, and revelry,
With maſk, and antique pageantry,
Such ſights as youthful poets dream
On ſummer eves by haunted ſtream.
Then to the well-trod ſtage anon,
If Johnſon's learned ſock be on,
Or ſweeteſt Shakeſpear, fancy's child,
Warble his native wood-notes wild.
And ever againſt eating cares,
Lap me in ſoft Lydian airs,
Married to immortal verſe,
Such as the meeting ſoul may pierce
In notes, with many a winding bout
Of linked ſweetneſs long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running,
Untwiſting all the chains that ty
The hidden ſoul of harmony;
That Orpheus ſelf may heave his head
From golden ſlumber on a bed
Of heapt Elyſian flow'rs, and hear
Such ſtrains as would have won the ear
Of Pluto, to have quite ſet free
His half regain'd Eurydice.
Theſe delights, if thou canſt give,
Mirth, with thee I mean to live.

XIV.

XIV.

IL PENSEROSO.

HENCE vain deluding joys,
The brood of folly without father bred,
How little you beſted,
Or fill the fixed mind with all your toys?
Dwell in ſome idle brain,
And fancies fond with gaudy ſhapes poſſeſs,
As thick and numberleſs
As the gay motes that people the ſun-beams,
Or likeſt hovering dreams
The fickle penſioners of Morpheus train.
But hail thou Goddeſs, ſage and holy,
Hail divineſt Melancholy,
Whoſe ſaintly viſage is too bright
To hit the ſenſe of human ſight,
And therefore to our weaker view
O'er-laid with black, ſtaid wiſdom's hue;
Black, but ſuch as in eſteem
Prince Memnon's ſiſter might beſeem,
Or that ſtarred Ethiop queen that ſtrove
To ſet her beauties praiſe above
The Sea-Nymphs, and their pow'rs offended:
Yet thou art higher far deſcended,
Thee bright-hair'd Veſta long of yore
To ſolitary Saturn bore;
His daughter ſhe (in Saturn's reign,
Such mixture was not held a ſtain).
Oft in glimmering bow'rs and glades
He met her, and in ſecret ſhades
Of woody Ida's inmoſt grove,
While yet there was no fear of Jove.

Come

Come penſive Nun, devout and pure,
Sober, ſtedfaſt, and demure,
All in a robe of darkeſt grain,
Flowing with majeſtic train,
And ſable ſtole of Cyprus lawn,
Over thy decent ſhoulders drawn.
Come, but keep thy wonted ſtate,
With even ſtep, and muſing gate,
And looks commercing with the ſkies,
Thy rapt ſoul ſitting in thine eyes:
There held in holy paſſion ſtill,
Forget thyſelf to marble, till
With a ſad leaden downward caſt
Thou fix them on the earth as faſt:
And join with thee calm Peace, and Quiet,
Spare Faſt, that oft with Gods doth diet,
And hears the Muſes in a ring
Ay round about Jove's altar ſing:
And add to theſe retired Leiſure,
That in trim gardens takes his pleaſure;
But firſt, and chiefeſt, with thee bring,
Him that yon ſoars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation;
And the mute Silence hiſt along,
'Leſs Philomel will deign a ſong,
In her ſweeteſt, ſaddeſt plight,
Smoothing the rugged brow of night,
While Cynthia checks her dragon yoke,
Gently o'er th' accuſtom'd oak;
Sweet bird that ſhunn'ſt the noiſe of folly,
Moſt muſical, moſt melancholy!
Thee chauntreſs oft the woods among
I woo to hear thy even-ſong;

And miſſing thee, I walk unſeen
On the dry ſmooth-ſhaven green,
To behold the wand'ring moon,
Riding near her higheſt noon,
Like one that had been led aſtray
Through the Heav'n's wide pathleſs way,
And oft, as if her head ſhe bow'd,
Stooping through a fleecy cloud.
Oft on a plat of riſing ground,
I hear the far-off Curfeu ſound,
Over ſome wide-water'd ſhore,
Swinging ſlow with ſullen roar;
Or if the air will not permit,
Some ſtill removed place will fit,
Where glowing embers through the room
Teach light to counterfeit a gloom,
Far from all reſort of mirth,
Save the cricket on the hearth,
Or the belman's drouſy charm,
To bleſs the doors from nightly harm:
Or let my lamp at midnight hour,
Be ſeen in ſome high lonely tow'r,
Where I may oft out-watch the Bear,
With thrice great Hermes, or unſphere
The ſpirit of Plato to unfold
What Worlds, or what vaſt regions hold
The immortal mind that hath forſook
Her manſion in this fleſhly nook:
And of thoſe Demons that are found
In fire, air, flood, or under ground,
Whoſe power hath a true conſent
With planet, or with element.
Sometime let gorgeous tragedy
In ſcepter'd pall come ſweeping by,

Preſenting Thebes, or Pelops line,
Or the Tale of Troy divine,
Or what (though rare) of later age
Ennobled hath the buſkin'd ſtage.
But, O ſad Virgin, that thy power
Might raiſe Muſæus from his bower,
Or bid the ſoul of Orpheus ſing
Such notes, as warbled to the ſtring,
Drew iron tears down Pluto's cheek,
And made Hell grant what love did ſeek.
Or call up him that left half told
The ſtory of Cambuſcan bold,
Of Camball, and of Algarſife,
And who had Canace to wife,
That own'd the virtuous ring and glaſs,
And of the wondrous horſe of braſs,
On which the Tartar king did ride;
And if ought elſe great bards beſide
In ſage and ſolemn tunes have ſung,
Of turneys and of trophies hung,
Of foreſts, and inchantments drear,
Where more is meant than meets the ear.
Thus night oft ſee me in thy pale carreer,
Till civil-ſuited morn appear,
Not trickt and frounct as ſhe was wont
With the Attic boy to hunt,
But kercheft in a comely cloud,
While rocking winds are piping loud,
Or uſher'd with a ſhower ſtill
When the guſt hath blown his fill,
Ending on the ruſsling leaves,
With minute drops from off the eaves.
And when the ſun begins to fling
His flaring beams, me Goddeſs bring

To

To arched walks of twilight groves,
And ſhadows brown that Sylvan loves
Of pine, or monumental oak,
Where the rude ax with heaved ſtroke
Was never heard the Nymphs to daunt,
Or fright them from their hallow'd haunt.
There in cloſe covert by ſome brook,
Where no profaner eye may look,
Hide me from day's gariſh eye,
While the bee with honied thie,
That at her flow'ry work doth ſing,
And the waters murmuring
With ſuch conſort as they keep,
Entice the dewy-feather'd ſleep;
And let ſome ſtrange myſterious dream
Wave at his wings in aery ſtream
Of lively portraiture diſplay'd,
Softly on my eye-lids laid.
And as I wake, ſweet muſic breathe
Above, about, or underneath,
Sent by ſome Spirit to mortals good,
Or th' unſeen Genius of the wood.
But let my due feet never fail
To walk the ſtudious cloyſters pale,
And love the high embowed roof,
With antic pillars maſſy proof,
And ſtoried windows richly dight,
Caſting a dim religious light.
There let the pealing organ blow,
To the full voic'd quire below,
In ſervice high, and anthems clear,
As may with ſweetneſs, through mine ear,
Diſſolve me into extaſies,
And bring all Heav'n before mine eyes.

And may at laſt my weary age
Find out the peaceful hermitage,
The hairy gown and moſſy cell,
Where I may ſit and rightly ſpell
Of every ſtar that Heav'n doth ſhew,
And every herb that ſips the dew;
Till old experience do attain
To ſomething like prophetic ſtrain.
Theſe pleaſures Melancholy give,
And I with thee will chooſe to live.

XV.

ARCADES.

Part of an Entertainment preſented to the Counteſs Dowager of Derby at Harefield, by ſome noble Perſons of her family, who appear on the ſcene in paſtoral habit, moving toward the ſeat of ſtate, with this Song.

I. SONG.

LOOK Nymphs, and Shepherds look,
What ſudden blaze of majeſty
Is that which we from hence deſcry,
Too divine to be miſtook:
This, this is ſhe
To whom our vows and wiſhes bend;
Here our ſolemn ſearch hath end.

Fame, that her high worth to raiſe,
Seem'd erſt ſo laviſh and profuſe,
We may juſtly now accuſe
Of detraction from her praiſe;

Leſs

Leſs than half we find expreſt,
Envy bid conceal the reſt.

Mark what radiant ſtate ſhe ſpreads,
In circle round her ſhining throne,
Shooting her beams like ſilver threads;
This, this is ſhe alone,
Sitting like a Goddeſs bright,
In the centre of her light.

Might ſhe the wiſe Latona be,
Or the towred Cybele,
Mother of a hundred Gods;
Juno dares not give her odds;
Who had thought this clime had held
A deity ſo unparallel'd?

As they come forward, the Genius of the Wood appears, and turning toward them, ſpeaks.

GENIUS.

STAY gentle Swains, for though in this diſguiſe,
I ſee bright honor ſparkle through your eyes;
Of famous Arcady ye are, and ſprung
Of that renowned flood, ſo often ſung,
Divine Alpheus, who by ſecret ſluce
Stole under ſeas to meet his Arethuſe;
And ye, the breathing roſes of the wood,
Fair ſilver-buſkin'd Nymphs as great and good,
I know this queſt of yours, and free intent
Was all in honor and devotion meant
To the great miſtreſs of yon princely ſhrine,
Whom with low reverence I adore as mine,
And with all helpful ſervice will comply
To further this night's glad ſolemnity;

And lead ye where ye may more near behold
What ſhallow-ſearching Fame hath left untold;
Which I full oft amidſt theſe ſhades alone
Have ſat to wonder at, and gaze upon:
For know by lot from Jove I am the Power
Of this fair wood, and live in oaken bower,
To nurſe the ſaplings tall, and curl the grove
With ringlets quaint, and wanton windings wove.
And all my plants I ſave from nightly ill
Of noiſome winds, and blaſting vapors chill:
And from the boughs bruſh off the evil dew,
And heal the harms of thwarting thunder blue,
Or what the croſs dire-looking planet ſmites,
Or hurtful worm with canker'd venom bites.
When evening gray doth riſe, I fetch my round
Over the mount, and all this hallow'd ground,
And early ere the odorous breath of morn
Awakes the ſlumb'ring leaves, or taſſel'd horn
Shakes the high thicket, haſte I all about,
Number my ranks, and viſit every ſprout
With puiſſant words, and murmurs made to bleſs;
But elſe in deep of night, when drowſineſs
Hath lock'd up mortal ſenſe, then liſten I
To the celeſtial Sirens harmony,
That ſit upon the nine infolded ſpheres,
And ſing to thoſe that hold the vital ſhears,
And turn the adamantin ſpindle round,
On which the fate of Gods and men is wound.
Such ſweet compulſion doth in muſic lie,
To lull the daughters of Neceſſity,
And keep unſteddy Nature to her law,
And the low world in meaſur'd motion draw
After the heav'nly tune, which none can hear
Of human mold with groſs unpurged ear;

And yet ſuch muſic worthieſt were to blaze
The peerleſs highth of her immortal praiſe,
Whoſe luſtre leads us, and for her moſt fit,
If my inferior hand or voice could hit
Inimitable ſounds, yet as we go,
Whate'er the ſkill of leſſer Gods can ſhow,
I will aſſay, her worth to celebrate,
And ſo attend ye toward her glittering ſtate;
Where ye may all that are of noble ſtem
Approach, and kiſs her ſacred veſture's hem.

II. SONG.

O'ER the ſmooth enamel'd green,
Where no print of ſtep hath been,
Follow me as I ſing,
And touch the warbled ſtring,
Under the ſhady roof
Of branching elm ſtar-proof.
Follow me,
I will bring you where ſhe ſits,
Clad in ſplendor as befits
Her deity.
Such a rural Queen
All Arcadia hath not ſeen.

III. SONG.

NYmphs and Shepherds dance no more
By ſandy Ladon's lillied banks,
On old Lycæus or Cyllene hoar
Trip no more in twilight ranks,
Though Erymanth your loſs deplore,
A better ſoil ſhall give ye thanks.
From the ſtony Mænalus
Bring your flocks, and live with us,

Here ye ſhall have greater grace,
To ſerve the Lady of this place. 105
Though Syrinx your Pan's miſtreſs were,
Yet Syrinx well might wait on her.
Such a rural Queen
All Arcadia hath not ſeen.

XVI.

A

MASK

PRESENTED

At LUDLOW-CASTLE, 1634.

BEFORE

The EARL of BRIDGEWATER, then Preſident of WALES.

The Copy of a Letter written by Sir HENRY WOTTON, to the Author, upon the following Poem.

From the College, this 10th of April, 1638.

SIR,

" IT was a ſpecial favor, when you lately beſtowed " upon me here the firſt taſte of Your acquaintance, " tho' no longer than to make me know, that I " wanted more time to value it, and to enjoy it rightly. " And in truth, if I could then have imagined Your far- " ther ſtay in theſe parts, which I underſtood afterwards " by Mr. H., I would have been bold, in our vulgar " phraſe, to mend my draught, for You left me with an " extreme thirſt, and to have begged your converſation " again jointly with Your ſaid learned friend, at a " poor meal or two, that we might have banded to- " gether ſome good authors of the ancient time, among " which I obſerved You to have been familiar.

" Since Your going, You have charged me with new " obligations, both for a very kind letter from You, " dated the ſixth of this month, and for a dainty piece " of entertainment, that came therewith; wherein I " ſhould much commend the tragical part, if the lyrical " did not raviſh with a certain Doric delicacy in Your " ſongs and odes, wherein I muſt plainly confeſs to have " ſeen yet nothing parallel in our language, Ipſa molli- " ties. But I muſt not omit to tell You, that I now " only owe You thanks for intimating unto me, how " modeſtly ſoever, the true artificer. For the work it- " ſelf I had viewed ſome good while before with ſingu- " lar delight, having received it from our common friend " Mr. R. in the very cloſe of the late R's poems printed " at Oxford; whereunto it is added, as I now ſuppoſe, " that the acceſſory might help out the principal, ac-

" cording to the art of ſtationers, and leave the reade
" con la bocca dolce.

" Now, Sir, concerning Your travels, wherein I may
" challenge a little more privilege of diſcourſe with you;
" I ſuppoſe, you will not blanch Paris in Your way.
" Therefore I have been bold to trouble You with a few
" Lines to Mr. M. B. whom You ſhall eaſily find at-
" tending the young Lord S. as his governor; and You
" may ſurely receive from him good directions for ſhap-
" ing of Your farther journey into Italy, where he did
" reſide by my choice ſome time for the king, after
" mine own receſs from Venice.

" I ſhould think, that Your beſt line will be thro'
" the whole length of France to Marſeilles, and thence
" by ſea to Genoa, whence the paſſage into Tuſcany is
" as diurnal as a Graveſend barge. I haſten, as You
" do, to Florence or Sienna, the rather to tell You a
" ſhort ſtory, from the intereſt You have given me in
" Your Safety.

" At Sienna I was tabled in the houſe of one Alberto
" Scipione, an old Roman courtier in dangerous times,
" having been ſteward to the Duca di Pagliano, who
" with all his family were ſtrangled, ſave this only
" man, that eſcaped by foreſight of the tempeſt. With
" him I had often much chat of thoſe Affairs; into
" which he took pleaſure to look back from his native
" harbour; and at my departure toward Rome, which
" had been the center of his experience, I had won con-
" fidence enough to beg his advice, how I might carry
" myſelf ſecurely there, without offenſe of others, or of
" my own conſcience: Signor Arrigo meo, ſays he, i
" penſieri ſtretti, & il viſo ſciolto, that is, Your thoughts
" cloſe, and Your countenance looſe, will go ſafely over
" the whole world. Of which Delphian oracle (for ſo
" I have found it) Your judgment doth need no com-
" mentary; and therefore, Sir, I will commit You with
" it to the beſt of all ſecurities, God's dear love, re-
" maining Your friend, as much at command as any of
" longer date.

H. Wotton.

P. S.

P. S. "Sir, I have expreſsly ſent this by my foot-
"boy to prevent Your departure, without ſome acknow-
"ledgment from me of the receipt of Your obliging
"letter, having myſelf thro' ſome buſineſs, I know not
"how, neglected the ordinary conveyance. In any
"part where I ſhall underſtand You fixed, I ſhall be
"glad and diligent to entertain You with home-novel-
"ties, even for ſome fomentation of our friendſhip, too
"ſoon interrupted in the cradle."

The Maſk was preſented in 1634, and conſequently in the 26th year of our author's age. In the title page of the firſt edition printed in 1637, it is ſaid that it was preſented on Michaelmas night, and there was this motto,

Eheu quid volui miſero mihi! floribus auſtrum
Perditus ——

In this edition, and in that of Milton's poems in 1645, there was prefixed to the Maſk the following dedication.

To the Right Honorable

JOHN Lord Vicount BRACKLY ſon and heir apparent to the Earl of BRIDGEWATER &c.

MY LORD,

THIS poem, which received its firſt occaſion of birth from yourſelf and others of your noble family, and much honor from your own perſon in the performance, now returns again to make a final dedication of itſelf to you. Although not openly acknowledg'd by the author, yet it is a legitimate ofspring, ſo lovely, and ſo much deſired, that the often copying of it hath tir'd my pen to give my ſeveral friends ſatisfaction, and brought me to a neceſſity of producing it to the public view; and now to offer it up in all rightful devo-

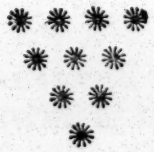
tion

tion to thoſe fair hopes, and rare endowments of your much promiſing youth, which give a full aſſurance, to all that know you, of a future excellence. Live ſweet Lord to be the honor of your name, and receive this as your own, from the hands of him, who hath by many favors been long oblig'd to your moſt honor'd parents, and as in this repreſentation your attendent Thyrſis, ſo now in all real expreſſion

Your faithful and moſt

humble Servant,

H. LAWES.



THE

THE PERSONS.

The attendent SPIRIT, afterwards in the habit of Thyrſis.

COMUS with his crew.

The LADY.

Firſt BROTHER.

Second BROTHER.

SABRINA the Nymph.

The chief perſons who preſented were,

The Lord BRACKLY.

Mr. THOMAS EGERTON his brother.

The Lady ALICE EGERTON.

A

MASK.

The firſt ſcene diſcovers a wild wood.

The attendent Spirit deſcends or enters.

BEFORE the ſtarry threſhold of Jove's court
My manſion is, where thoſe immortal ſhapes
Of bright aereal Spirits live inſpher'd
In regions mild of calm and ſerene air,
Above the ſmoke and ſtir of this dim ſpot,
Which men call Earth, and with low thoughted care
Confin'd, and peſter'd in this pin-fold here,
Strive to keep up a frail and feveriſh being,
Unmindful of the crown that virtue gives
After this mortal change to her true ſervants
Amongſt the enthron'd Gods on ſainted ſeats.
Yet ſome there be that by due ſteps aſpire
To lay their juſt hands on that golden key,
That opes the palace of eternity:
To ſuch my errand is; and but for ſuch,
I would not ſoil theſe pure ambroſial weeds
With the rank vapors of this ſin-worn mold.

But

But to my taſk. Neptune beſides the ſway
Of every ſalt flood, and each ebbing ſtream,
Took in by lot 'twixt high and nether Jove
Imperial rule of all the ſea-girt iles,
That like to rich and various gems inlay
The unadorned boſom of the deep,
Which he to grace his tributary Gods
By courſe commits to ſeveral government,
And gives them leave to wear their ſaphir crowns,
And wield their little tridents: but this Ile,
The greateſt and the beſt of all the main,
He quarters to his blue-hair'd deities;
And all this tract that fronts the falling ſun
A noble Peer of mickle truſt and power
Has in his charge, with temper'd awe to guide
An old, and haughty nation proud in arms:
Where his fair ofspring nurs'd in princely lore
Are coming to attend their father's ſtate,
And new-intruſted ſcepter; but their way
Lies through the perplex'd paths of this drear wood,
The nodding horror of whoſe ſhady brows
Threats the forlorn and wand'ring paſſenger;
And here their tender age might ſuffer peril,
But that by quick command from ſovran Jove
I was diſpatch'd for their defence and guard:
And liſten why, for I will tell you now
What never yet was heard in tale or ſong,
From old or modern bard, in hall or bower.
Bacchus, that firſt from out the purple grape
Crúſh'd the ſweet poiſon of miſ-uſed wine,
After the Tuſcan mariners transform'd,
Coaſting the Tyrrhene ſhore, as the winds liſted,
On Circe's iland fell: (Who knows not Circe
The daughter of the ſun? whoſe charmed cup
Whoever taſted, loſt his upright ſhape,

And

And downward fell into a groveling ſwine)
This Nymph that gaz'd upon his cluſtring locks,
With ivy berries wreath'd, and his blithe youth,
Had by him, ere he parted thence, a ſon
Much like his father, but his mother more,
Whom therefore ſhe brought up, and Comus nam'd,
Who ripe, and frolic of his full grown age,
Roving the Celtic and Iberian fields,
At laſt betakes him to this ominous wood,
And in thick ſhelter of black ſhades imbowr'd
Excels his mother at his mighty art,
Offering to every weary traveller
His orient liquor in a cryſtal glaſs,
To quench the drouth of Phœbus, which as they taſte,
(For moſt do taſte through fond intemp'rate thirſt)
Soon as the potion works, their human count'nance,
Th' expreſs reſemblance of the Gods, is chang'd
Into ſome brutiſh form of wolf, or bear,
Or ounce, or tiger, hog, or bearded goat,
All other parts remaining as they were;
And they, ſo perfect is their miſery,
Not once perceive their foul disfigurement,
But boaſt themſelves more comely than before,
And all their friends and native home forget,
To roll with pleaſure in a ſenſual ſty.
Therefore when any favor'd of high Jove
Chances to paſs through this adventrous glade,
Swift as the ſparkle of a glancing ſtar
I ſhoot from Heav'n, to give him ſafe convoy,
As now I do: But firſt I muſt put off
Theſe my ſky robes ſpun out of Iris woof,
And take the weeds and likeneſs of a ſwain,
That to the ſervice of this houſe belongs,
Who with his ſoft pipe, and ſmooth-dittied ſong,
Well knows to ſtill the wild winds when they roar,

And huſh the waving woods, nor of leſs faith,
And in this office of his mountain watch,
Likelieſt, and neareſt to the preſent aid
Of this occaſion. But I hear the tread
Of hateful ſteps, I muſt be viewleſs now.

Comus enters with a charming rod in one hand, his glaſs in the other; with him a rout of monſters, headed like ſundry ſorts of wild beaſts, but otherwiſe like men and women, their apparel gliſtering; they come in making a riotous and unruly noiſe, with torches in their hands.

Comus. The ſtar that bids the ſhepherd fold,
Now the top of Heav'n doth hold,
And the gilded car of day
His glowing axle doth allay
In the ſteep Atlantic ſtream,
And the ſlope ſun his upward beam
Shoots againſt the duſky pole,
Pacing toward the other goal
Of his chamber in the eaſt.
Mean while welcome Joy, and Feaſt,
Midnight Shout, and Revelry,
Tipſy Dance, and Jollity.
Braid your Locks with roſy twine,
Dropping odors, dropping wine.
Rigor now is gone to bed,
And Advice with ſcrupulous head,
Strict Age, and ſour Severity
With their grave ſaws in ſlumber lie.
We that are of purer fire
Imitate the ſtarry quire,
Who in their nightly watchful ſpheres,
Lead in ſwift round the months and years.

The

The ſounds and ſeas, with all their finny drove,
Now to the moon in wavering morrice move;
And on the tawny ſands and ſhelves
Trip the pert faeries and the dapper elves.
By dimpled brook, and fountain brim,
The Wood-Nymphs deck'd with daiſies trim,
Their merry wakes and paſtimes keep:
What hath night to do with ſleep?
Night hath better ſweets to prove,
Venus now wakes, and wakens Love.
Come let us our Rites begin,
'Tis only day-light that makes ſin,
Which theſe dun ſhades will ne'er report.
Hail Goddeſs of nocturnal ſport,
Dark-veil'd Cotytto, t'whom the ſecret flame
Of mid-night torches burns; myſterious dame,
That ne'er art call'd, but when the dragon womb
Of Stygian darkneſs ſpits her thickeſt gloom,
And makes one blot of all the air,
Stay thy cloudy ebon chair,
Wherein thou rid'ſt with Hecat', and befriend
Us thy vow'd prieſts, till utmoſt end
Of all thy dues be done, and none left out,
Ere the blabbing eaſtern ſcout,
The nice morn on th' Indian ſteep
From her cabin'd loophole peep,
And to the tell-tale ſun deſcry
Our conceal'd ſolemnity.
Come, knit hands, and beat the ground
In a light fantaſtic round.

The Meaſure.

Break off, break off, I feel the different pace
Of ſome chaſte footing near about this ground.
Run to your ſhrouds, within theſe brakes and trees;

Our

Our number may affright: Some virgin ſure
(For ſo I can diſtinguiſh by mine art)
Benighted in theſe woods. Now to my charms,
And to my wily trains; I ſhall ere long
Be well-ſtock'd with as fair a herd as graz'd
About my mother Circe. Thus I hurl
My dazling ſpells into the ſpungy air,
Of pow'r to cheat the eye with blear illuſion,
And give it falſe preſentments, leſt the place
And my quaint habits breed aſtoniſhment,
And put the damſel to ſuſpicious flight,
Which muſt not be, for that's againſt my courſe;
I under fair pretence of friendly ends,
And well plac'd words of glozing courteſy
Baited with reaſons not unplauſible,
Wind me into the eaſy-hearted man,
And hug him into ſnares. When once her eye
Hath met the virtue of this magic duſt,
I ſhall appear ſome harmleſs villager,
Whom thrift keeps up about his country gear.
But here ſhe comes, I fairly ſtep aſide,
And hearken, if I may, her buſineſs here.

The Lady enters.

This way the noiſe was, if mine ear be true,
My beſt guide now; methought it was the ſound
Of riot and ill-manag'd merriment,
Such as the jocond flute, or gameſome pipe
Stirs up among the looſe unletter'd hinds,
When for their teeming flocks, and granges full,
In wanton dance they praiſe the bounteous Pan,
And thank the Gods amiſs. I ſhould be loath
To meet the rudeneſs, and ſwill'd inſolence
Of ſuch late waſſailers; yet O where elſe
Shall I inform my unacquainted feet

In the blind mazes of this tangled wood?
My Brothers, when they ſaw me wearied out
With this long way, reſolving here to lodge
Under the ſpreading favor of theſe pines,
Stept, as they ſaid, to the next thicket ſide
To bring me berries, or ſuch cooling fruit
As the kind hoſpitable woods provide.
They left me then, when the grey-hooded Even,
Like a ſad votariſt in palmer's weed,
Roſe from the hindmoſt wheels of Phœbus' wain.
But where they are, and why they came not back,
Is now the labor of my thoughts; 'tis likelieſt
They had engag'd their wand'ring ſteps too far,
And envious darkneſs, ere they could return,
Had ſtole them from me; elſe O thieviſh Night,
Why ſhould'ſt thou, but for ſome fellonious end,
In thy dark lantern thus cloſe up the ſtars,
That nature hung in Heav'n, and fill'd their lamps
With everlaſting oil, to give due light
To the miſled and lonely traveller?
This is the place, as well as I may gueſs,
Whence even now the tumult of loud mirth
Was riſe, and perfect in my liſt'ning ear,
Yet nought but ſingle darkneſs do I find.
What might this be? A thouſand fantaſies
Begin to throng into my memory,
Of calling ſhapes, and beck'ning ſhadows dire,
And aery tongues, that ſyllable mens names
On ſands, and ſhores, and deſert wilderneſſes.
Theſe thoughts may ſtartle well, but not aſtound
The virtuous mind, that ever walks attended
By a ſtrong ſiding champion, conſcience.—
O welcome pure-ey'd Faith, white-handed Hope,
Thou hovering Angel girt with golden wings,
And thou unblemiſh'd form of Chaſtity;

I ſee you viſibly, and now believe
That he, the Supreme Good, t'whom all things ill
Are but as ſlaviſh officers of vengeance,
Would ſend a gliſt'ring guardian if need were
To keep my life and honor unaſſaill'd.
Was I deceiv'd, or did a ſable cloud
Turn forth her ſilver lining on the night?
I did not err, there does a ſable cloud
Turn forth her ſilver lining on the night,
And caſts a gleam over this tufted grove.
I cannot hallow to my Brothers, but
Such noiſe as I can make to be heard fartheſt
I'll venture, for my new inliven'd ſpirits
Prompt me; and they perhaps are not far off.

SONG.

SWEET Echo, ſweeteſt nymph, that liv'ſt unſeen
Within thy aery ſhell,
By ſlow Meander's margent green,
And in the violet-embroider'd vale,
Where the love-lorn nightingale
Nightly to thee her ſad ſong mourneth well;
Canſt thou not tell me of a gentle pair
That likeſt thy Narciſſus are?
O if thou have
Hid them in ſome flow'ry cave,
Tell me but where,
Sweet queen of parly, daughter of the ſphere,
So may'ſt thou be tranſlated to the ſkies,
And give reſounding grace to all Heav'n's harmonies.

COMUS. Can any mortal mixture of earth's mold
Breathe ſuch divine inchanting raviſhment?
Sure ſomething holy lodges in that breaſt,

And with theſe raptures moves the vocal air
To teſtify his hidden reſidence:
How ſweetly did they flote upon the wings
Of ſilence, through the empty-vaulted night,
At every fall ſmoothing the raven down
Of darkneſs till it ſmil'd! I have oft heard
My mother Circe with the Sirens three,
Amidſt the flow'ry-kirtled Naiades
Culling their potent herbs, and baleful drugs,
Who as they ſung, would take the priſon'd ſoul,
And lap it in Elyſium; Scylla wept,
And chid her barking waves into attention,
And fell Charybdis murmur'd ſoft applauſe:
Yet they in pleaſing ſlumber lull'd the ſenſe,
And in ſweet madneſs robb'd it of itſelf;
But ſuch a ſacred, and home-felt delight,
Such ſober certainty of waking bliſs
I never heard till now. I'll ſpeak to her,
And ſhe ſhall be my queen. Hail foreign wonder,
Whom certain theſe rough ſhades did never breed,
Unleſs the Goddeſs that in rural ſhrine
Dwell'ſt here with Pan, or Silvan, by bleſt Song
Forbidding every bleak unkindly fog
To touch the proſp'rous growth of this tall wood.

LADY. Nay gentle Shepherd, ill is loſt that praiſe
That is addreſs'd to unattending ears;
Not any boaſt of ſkill, but extreme ſhift
How to regain my ſever'd company,
Compell'd me to awake the courteous Echo
To give me anſwer from her moſſy couch.

COM, What chance, good Lady, hath bereft you thus?

LADY. Dim darkneſs, and this leafy labyrinth.

COM. Could that divide you from near-uſhering guides?

LADY. They left me weary on a graſſy turf.

COM. By falſhood, or diſcourteſy, or why?

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COM. By falſhood, or diſcourteſy, or why?

LADY.

LADY. To ſeek i' th' valley ſome cool friendly ſpring.
COM. And left your fair ſide all unguarded, Lady?
LADY. They were but twain, and purpos'd quick return.
COM. Perhaps fore-ſtalling night prevented them.
LADY. How eaſy my misfortune is to hit!
COM. Imports their loſs, beſide the preſent need?
LADY. No leſs than if I ſhould my Brothers loſe.
COM. Were they of manly prime, or youthful bloom?
LADY. As ſmooth as Hebe's their unrazor'd lips.
COM. Two ſuch I ſaw, what time the labor'd ox
In his looſe traces from the furrow came,
And the ſwinkt hedger at his ſupper ſat;
I ſaw them under a green mantling vine
That crawls along the ſide of yon ſmall hill,
Plucking ripe cluſters from the tender ſhoots;
Their port was more than human, as they ſtood:
I took it for a faëry viſion
Of ſome gay creatures of the element,
That in the colors of the rainbow live,
And play i' th' plighted clouds. I was aw-ſtruck,
And as I paſt, I worſhipt; if thoſe you ſeek,
It were a journey like the path to Heaven,
To help you find them. LA. Gentle Villager,
What readieſt way would bring me to that place?
COM. Due weſt it riſes from this ſhrubby point.
LADY. To find out that, good Shepherd, I ſuppoſe,
In ſuch a ſcant allowance of ſtar-light,
Would overtaſk the beſt land-pilot's art,
Without the ſure gueſs of well-practic'd feet.
COM. I know each lane, and every alley green,
Dingle, or buſhy dell of this wild wood,
And every boſky bourn from ſide to ſide,
My daily walks and ancient neighbourhood;

And

And if your ſtray-attendence be yet lodg'd,
Or ſhroud within theſe limits, I ſhall know
Ere morrow wake, or the low-rooſted lark
From her thatcht pallat rouſe; if otherwiſe
I can conduct you, Lady, to a low
But loyal cottage, where you may be ſafe
Till further queſt. La. Shepherd, I take thy word,
And truſt thy honeſt offer'd courteſy,
Which oft is ſooner found in lowly ſheds
With ſmoky rafters, than in tap'ſtry halls
And courts of princes, where it firſt was nam'd,
And yet is moſt pretended: In a place
Leſs warranted than this, or leſs ſecure,
I cannot be, that I ſhould fear to change it.
Eye me, bleſt Providence, and ſquare my trial
To my proportion'd ſtrength. Shepherd, lead on.

The two Brothers.

Eld. Bro. Unmuffle ye faint Stars, and thou fair Moon,
That wont'ſt to love the traveller's benizon,
Stoop thy pale viſage through an amber cloud,
And diſinherit Chaos, that reigns here
In double night of darkneſs, and of ſhades;
Or if your influence be quite damm'd up
With black uſurping miſts, ſome gentle taper,
Though a ruſh-candle from the wicker hole
Of ſome clay habitation, viſit us
With thy long levell'd rule of ſtreaming light,
And thou ſhalt be our ſtar of Arcady,
Or Tyrian Cynoſure. 2. Bro. Or if our eyes
Be barr'd that happineſs, might we but hear
The folded flocks penn'd in their watled cotes,
Or ſound of paſt'ral reed with oaten ſtops,

Or whiſtle from the lodge, or village cock
Count the night watches to his feathery dames,
'Twould be ſome ſolace yet, ſome little chearing
In this cloſe dungeon of innumerous boughs.
But O that hapleſs virgin, our loſt Siſter,
Where may ſhe wander now, whither betake her
From the chill dew, amongſt rude burs and thiſtles?
Perhaps ſome cold bank is her bolſter now,
Or 'gainſt the rugged bark of ſome broad elm
Leans her unpillow'd head fraught with ſad fears.
What if in wild amazement, and affright,
Or, while we ſpeak, within the direful graſp
Of ſavage hunger, or of ſavage heat?

ELD. BRO. Peace, Brother, be not over-exquiſite
To caſt the faſhion of uncertain evils;
For grant they be ſo, while they reſt unknown,
What need a man foreſtall his date of grief,
And run to meet what he would moſt avoid?
Or if they be but falſe alarms of fear,
How bitter is ſuch ſelf-deluſion?
I do not think my Siſter ſo to ſeek,
Or ſo unprincipled in virtue's book,
And the ſweet peace that goodneſs boſoms ever,
As that the ſingle want of light and noiſe
(Not being in danger, as I truſt ſhe is not)
Could ſtir the conſtant mood of her calm thoughts,
And put them into mis-becoming plight.
Virtue could ſee to do what virtue would
By her own radiant light, though ſun and moon
Were in the flat ſea ſunk. And wiſdom's ſelf
Oft ſeeks to ſweet retired ſolitude,
Where with her beſt nurſe contemplation
She plumes her feathers, and lets grow her wings,
That in the various buſtle of reſort
Were all too ruffled, and ſometimes impair'd.

He

He that has light within his own clear breaſt
May ſit i' th' center, and enjoy bright day:
But he that hides a dark ſoul, and foul thoughts,
Benighted walks under the mid-day ſun;
Himſelf is his own dungeon.

2. Bro. 'Tis moſt true,
That muſing meditation moſt affects
The penſive ſecrecy of deſert cell,
Far from the chearful haunt of men and herds,
And ſits as ſafe as in a ſenate houſe;
For who would rob a hermit of his weeds,
His few books, or his beads, or maple diſh,
Or do his gray hairs any violence?
But beauty, like the fair Heſperian tree
Laden with blooming gold, had need the guard
Of dragon-watch with uninchanted eye,
To ſave her bloſſoms, and defend her fruit
From the raſh hand of bold incontinence.
You may as well ſpread out the unſunn'd heaps
Of miſers treaſure by an out-law's den,
And tell me it is ſafe, as bid me hope
Danger will wink on opportunity,
And let a ſingle helpleſs maiden paſs
Uninjur'd in this wild ſurrounding waſte.
Of night, or lonelineſs it recks me not;
I fear the dread events that dog them both,
Leſt ſome ill-greeting touch attempt the perſon
Of our unowned ſiſter.

Eld. Bro. I do not, Brother,
Infer, as if I thought my Siſter's ſtate
Secure without all doubt, or controverſy:
Yet where an equal poiſe of hope and fear
Does arbitrate th' event, my nature is
That I incline to hope, rather than fear,
And gladly baniſh ſquint ſuſpicion.

My Siſter is not ſo defenſeleſs left
As you imagin; ſhe' has a hidden ſtrength
Which you remember not.
2. Bro. What hidden ſtrength,
Unleſs the ſtrength of Heav'n, if you mean that?
Eld. Bro. I mean that too, but yet a hidden ſtrength,
Which if Heav'n gave it, may be term'd her own:
'Tis chaſtity, my Brother, chaſtity:
She that has that, is clad in complete ſteel,
And like a quiver'd nymph with arrows keen
May trace huge foreſts, and unharbour'd heaths,
Infamous hills, and ſandy perilous wilds,
Where through the ſacred rays of chaſtity,
No ſavage fierce, bandite, or mountaneer
Will dare to ſoil her virgin purity:
Yea there, where very deſolation dwells
By grots, and caverns ſhagg'd with horrid ſhades,
She may paſs on with unblench'd majeſty,
Be it not done in pride, or in preſumption.
Some ſay no evil thing that walks by night,
In fog, or fire, by lake, or mooriſh fen,
Blue meager hag, or ſtubborn unlaid ghoſt,
That breaks his magic chains at Curfeu time,
No goblin, or ſwart faery of the mine,
Hath hurtful pow'r o'er true virginity.
Do ye believe me yet, or ſhall I call
Antiquity from the old ſchools of Greece
To teſtify the arms of chaſtity?
Hence had the huntreſs Dian her dread bow,
Fair ſilver-ſhafted queen, for ever chaſte,
Wherewith ſhe tam'd the brinded lioneſs
And ſpotted mountain pard, but ſet at nought
The frivolous bolt of Cupid; Gods and men
Fear'd her ſtern frown, and ſhe was queen o'th'woods.

What

What was that ſnaky-headed Gorgon ſhield,
That wiſe Minerva wore, unconquer'd virgin,
Wherewith ſhe freez'd her foes to congeal'd ſtone,
But rigid looks of chaſte auſterity,
And noble grace that daſh'd brute violence
With ſudden adoration, and blank awe?
So dear to Heav'n is ſaintly chaſtity,
That when a ſoul is found ſincerely ſo,
A thouſand liveried Angels lacky her,
Driving far off each thing of ſin and guilt,
And in clear dream, and ſolemn viſion,
Tell her of things that no groſs ear can hear,
Till oft converſe with heav'nly habitants
Begin to caſt a beam on th' outward ſhape,
The unpolluted temple of the mind,
And turns it by degrees to the ſoul's eſſence,
Till all be made immortal: but when luſt,
By unchaſte looks, looſe geſtures, and foul talk,
But moſt by leud and laviſh act of ſin,
Lets in defilement to the inward parts,
The ſoul grows clotted by contagion,
Imbodies, and imbrutes, till ſhe quite loſe
The divine property of her firſt being.
Such are thoſe thick and gloomy ſhadows damp
Oft ſeen in charnel vaults, and ſepulchers,
Ling'ring, and ſitting by a new made grave,
As loath to leave the body that it lov'd,
And link'd itſelf by carnal ſenſuality
To a degenerate and degraded ſtate.

2. Bro. How charming is divine philoſophy!
Not harſh, and crabbed, as dull fools ſuppoſe,
But muſical as is Apollo's lute,
And a perpetual feaſt of nectar'd ſweets,
Where no crude ſurfeit reigns. Eld. Bro. Liſt, liſt, I hear

Some far off hallow break the ſilent air.
2. Bro. Methought ſo too; what ſhould it be?
Eld. Bro. For certain
Either ſome one like us night-founder'd here,
Or elſe ſome neighbour wood-man, or, at worſt,
Some roving robber calling to his fellows.
2. Bro. Heav'n keep my Siſter. Again, again, and near;
Beſt draw, and ſtand upon our guard.
Eld. Bro. I'll hallow;
If he be friendly, he comes well; if not,
Defenſe is a good cauſe, and Heav'n be for us.

The attendent Spirit, habited like a ſhepherd.

That hallow I ſhould know, what are you? ſpeak;
Come not too near, you fall on iron ſtakes elſe.
Spir. What voice is that? my young lord? ſpeak again.
2. Bro. O brother, 'tis my father's ſhepherd, ſure.
Eld. Bro. Thyrſis? whoſe artful ſtrains have oft delay'd
The huddling brook to hear his madrigal
And ſweeten'd every muſkroſe of the dale.
How cam'ſt thou here, good Swain? hath any ram
Slipt from the fold, or young kid loſt his dam,
Or ſtraggling weather the pent flock forſook?
How could'ſt thou find this dark ſequeſter'd nook?
Spir. O my lov'd maſter's heir, and his next joy,
I came not here on ſuch a trivial toy
As a ſtray'd ewe, or to purſue the ſtealth
Of pilfering wolf; not all the fleecy wealth
That doth enrich theſe downs, is worth a thought
To this my errand, and the care it brought.
But, O my virgin Lady, where is ſhe?
How chance ſhe is not in your company?

Eld.

ELD. BRO. To tell thee ſadly, Shepherd, without blame,
Or our neglect, we loſt her as we came.
SPIR. Ay me unhappy! then my fears are true.
ELD. BRO. What fears, good Thyrſis? Prethee briefly ſhew.
SPIR. I'll tell ye; 'tis not vain or fabulous,
(Though ſo eſteem'd by ſhallow ignorance)
What the ſage poets, taught by th' heav'nly Muſe,
Story'd of old in high immortal verſe,
Of dire chimera's and inchanted iles,
And rifted rocks whoſe entrance leads to Hell;
For ſuch there be, but unbelief is blind.
Within the navel of this hideous wood,
Immur'd in cypreſs ſhades a ſorcerer dwells,
Of Bacchus and of Circe born, great Comus,
Deep ſkill'd in all his mother's witcheries,
And here to every thirſty wanderer
By ſly enticement gives his baneful cup,
With many murmurs mix'd, whoſe pleaſing poiſon
The viſage quite transforms of him that drinks,
And the inglorious likeneſs of a beaſt
Fixes inſtead, unmolding reaſon's mintage
Character'd in the face; this have I learnt
Tending my flocks hard by i'th' hilly crofts,
That brow this bottom glade, whence night by night
He and his monſtrous rout are heard to howl
Like ſtabled wolves, or tigers at their prey,
Doing abhorred rites to Hecate
In their obſcured haunts of inmoſt bowers.
Yet have they many baits, and guileful ſpells,
To inveigle and invite th' unwary ſenſe
Of them that paſs unweeting by the way.
This evening late, by then the chewing flocks
Had ta'en their ſupper on the ſavory herb
Of knot-graſs dew-beſprent, and were in fold,

I ſat me down to watch upon a bank
With ivy canopied, and interwove
With flaunting honey-ſuckle, and began,
Wrapt in a pleaſing fit of melancholy,
To meditate my rural minſtrelſy,
Till fancy had her fill, but ere a cloſe
The wonted roar was up amidſt the woods,
And fill'd the air with barbarous diſſonance;
At which I ceas'd, and liſten'd them a while,
Till an unuſual ſtop of ſudden ſilence
Gave reſpit to the drouſy flighted ſteeds,
That draw the litter of cloſe-curtain'd ſleep;
At laſt a ſoft and ſolemn breathing ſound
Roſe like a ſteam of rich diſtill'd perfumes,
And ſtole upon the air, that even Silence
Was took ere ſhe was ware, and wiſh'd ſhe might
Deny her nature, and be never more
Still to be ſo diſplac'd. I was all ear,
And took in ſtrains that might create a ſoul
Under the ribs of death: but O ere long
Too well I did perceive it was the voice
Of my moſt honor'd Lady, your dear Siſter.
Amaz'd I ſtood, harrow'd with grief and fear,
And O poor hapleſs nightingale thought I,
How ſweet thou ſing'ſt, how near the deadly ſnare!
Then down the lawns I ran with headlong haſte,
Through paths and turnings often trod by day,
Till guided by mine ear I found the place,
Where that damn'd wiſard hid in ſly diſguiſe
(For ſo by certain ſigns I knew) had met
Already, ere my beſt ſpeed could prevent,
The aidleſs innocent Lady his wiſh'd prey,
Who gently aſk'd if he had ſeen ſuch two,
Suppoſing him ſome neighbour villager.
Longer I durſt not ſtay, but ſoon I gueſs'd

Ye were the two ſhe meant; with that I ſprung
Into ſwift flight, till I had found you here,
But further know I not. 2. Bro. O night and ſhades,
How are ye join'd with Hell in triple knot,
Againſt th' unarmed weakneſs of one virgin
Alone, and helpleſs! Is this the confidence
You gave me, Brother? Eld. Bro. Yes, and keep it ſtill,
Lean on it ſafely; not a period
Shall be unſaid for me: againſt the threats
Of malice or of ſorcery, or that power
Which erring men call Chance, this I hold firm,
Virtue may be aſſail'd, but never hurt,
Surpris'd by unjuſt force, but not inthrall'd;
Yea even that which miſchief meant moſt harm,
Shall in the happy trial prove moſt glory:
But evil on itſelf ſhall back recoil,
And mix no more with goodneſs, when at laſt
Gather'd like ſcum, and ſettled to itſelf,
It ſhall be in eternal reſtleſs change
Self-fed, and ſelf-conſumed: if this fail,
The pillar'd firmament is rottenneſs,
And earth's baſe built on ſtubble. But come let's on.
Againſt th' oppoſing will and arm of Heaven
May never this juſt ſword be lifted up;
But for that damn'd magician, let him be girt
With all the griſly legions that troop
Under the ſooty flag of Acheron,
Harpyes and Hydra's, or all the monſtrous forms
'Twixt Africa and Ind, I'll find him out,
And force him to reſtore his purchaſe back,
Or drag him by the curls to a foul death,
Curs'd as his life.
Spir. Alas! good ventrous Youth,
I love thy courage yet, and bold empriſe;
But here thy ſword can do thee little ſtead;

Far other arms, and other weapons muſt
Be thoſe that quell the might of helliſh charms:
He with his bare wand can unthred thy joints,
And crumble all thy ſinews.
ELD. BRO. Why prethee, Shepherd,
How durſt thou then thyſelf approach ſo near,
As to make this relation?
SPIR. Care and utmoſt ſhifts
How to ſecure the Lady from ſurpriſal,
Brought to my mind a certain ſhepherd lad,
Of ſmall regard to ſee to, yet well ſkill'd
In every virtuous plant and healing herb,
That ſpreads her verdant leaf to th' morning ray:
He lov'd me well, and oft would beg me ſing,
Which when I did, he on the tender graſs
Would ſit, and hearken ev'n to extaſy,
And in requital ope his leathern ſcrip,
And ſhow me ſimples of a thouſand names,
Telling their ſtrange and vigorous faculties:
Amongſt the reſt a ſmall unſightly root,
But of divine effect, he cull'd me out;
The leaf was darkiſh, and had prickles on it,
But in another country, as he ſaid,
Bore a bright golden flow'r, but not in this ſoil:
Unknown, and like eſteem'd, and the dull ſwain
Treads on it daily with his clouted ſhoon;
And yet more med'cinal is it than that Moly
That Hermes once to wiſe Ulyſſes gave;
He call'd it Hæmony, and gave it me,
And bad me keep it as of ſovran uſe
'Gainſt all inchantments, mildew, blaſt, or damp,
Or ghaſtly furies apparition.
I purs'd it up, but little reck'ning made,
Till now that this extremity compell'd:
But now I find it true; for by this means

I knew

I knew the foul inchanter though diſguis'd,
Enter'd the very lime-twigs of his ſpells,
And yet came off: if you have this about you,
(As I will give you when we go) you may
Boldly aſſault the necromancer's hall;
Where if he be, with dauntleſs hardihood,
And brandiſh'd blade ruſh on him, break his glaſs,
And ſhed the luſcious liquor on the ground,
But ſeiſe his wand; though he and his curs'd crew
Fierce ſign of battel make, and menace high,
Or like the ſons of Vulcan vomit ſmoke,
Yet will they ſoon retire, if he but ſhrink.

ELD. BRO. Thyrſis, lead on apace, I'll follow thee,
And ſome good Angel bear a ſhield before us.

The Scene changes to a ſtately palace, ſet out with all manner of deliciouſneſs: ſoft muſic, tables ſpread with all dainties. Comus appears with his rabble, and the Lady ſet in an inchanted chair, to whom he offers his glaſs, which ſhe puts by, and goes about to riſe.

COM. Nay, Lady, ſit; if I but wave this wand,
Your nerves are all chain'd up in alabaſter,
And you a ſtatue, or as Daphne was
Root-bound, that fled Apollo.

LADY. Fool, do not boaſt,
Thou canſt not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou haſt immanacl'd, while Heav'n ſees good.

COM. Why are you vext, Lady? why do you frown?
Here dwell no frowns, nor anger; from theſe gates
Sorrow flies far: See here be all the pleaſures
That fancy can beget on youthful thoughts,
When the freſh blood grows lively, and returns
Briſk as the April buds in primroſe-ſeaſon.

And firſt behold this cordial julep here,
That flames, and dances in his cryſtal bounds,
With ſpi'rits of balm, and fragrant ſyrups mix'd.
Not that Nepenthes, which the wife of Thone
In Egypt gave to Jove-born Helena,
Is of ſuch pow'r to ſtir up joy as this,
To life ſo friendly, or ſo cool to thirſt.
Why ſhould you be ſo cruel to yourſelf,
And to thoſe dainty limbs which Nature lent
For gentle uſage, and ſoft delicacy?
But you invert the covenants of her truſt,
And harſhly deal like an ill borrower
With that which you receiv'd on other terms,
Scorning the unexempt condition
By which all mortal frailty muſt ſubſiſt,
Refreſhment after toil, eaſe after pain,
That have been tir'd all day without repaſt,
And timely reſt have wanted; but fair Virgin,
This will reſtore all ſoon.

LADY. 'Twill not, falſe traitor,
'Twill not reſtore the truth and honeſty
That thou haſt baniſh'd from thy tongue with lies.
Was this the cottage, and the ſafe abode
Thou toldſt me of? What grim aſpects are theſe,
Theſe ugly-headed monſters? Mercy guard me!
Hence with thy brew'd inchantments, foul deceiver;
Haſt thou betray'd my credulous innocence
With viſor'd falſhood, and baſe forgery?
And would'ſt thou ſeek again to trap me here
With liquoriſh baits fit to inſnare a brute?
Were it a draft for Juno when ſhe banquets,
I would not taſte thy treaſonous offer; none
But ſuch as are good men can give good things,
And that which is not good, is not delicious
To a well-govern'd and wiſe appetite.

COM.

Com. O fooliſhneſs of men! that lend their ears
To thoſe budge doctors of the Stoic fur,
And fetch their precepts from the Cynic tub,
Praiſing the lean and ſallow Abſtinence.
Wherefore did Nature pour her bounties forth,
With ſuch a full and unwithdrawing hand,
Covering the earth with odors, fruits, and flocks,
Thronging the ſeas with ſpawn innumerable,
But all to pleaſe, and ſate the curious taſte?
And ſet to work millions of ſpinning worms,
That in their green ſhops weave the ſmooth-hair'd ſilk
To deck her ſons, and that no corner might
Be vacant of her plenty, in her own loins
She hutcht th' all-worſhipt ore, and precious gems
To ſtore her children with: if all the world
Should in a pet of temp'rance feed on pulſe,
Drink the clear ſtream, and nothing wear but frieze,
Th' all-giver would be unthank'd, would be unprais'd,
Not half his riches known, and yet deſpis'd,
And we ſhould ſerve him as a grudging maſter,
As a penurious niggard of his wealth,
And live like Nature's baſtards, not her ſons,
Who would be quite ſurcharg'd with her own weight,
And ſtrangled with her waſte fertility,
Th' earth cumber'd, and the wing'd air darkt with plumes,
The herds would over-multitude their lords
The ſea o'erfraught would ſwell, and th' unſought diamonds
Would ſo imblaze the forehead of the deep,
And ſo beſtud with ſtars, that they below
Would grow inur'd to light, and come at laſt
To gaze upon the ſun with ſhameleſs brows.
Liſt Lady, be not coy, and be not coſen'd
With that ſame vaunted name Virginity.
Beauty is Nature's coin, muſt not be horded,
But muſt be current, and the good thereof

Conſiſts in mutual and partaken bliſs,
Unſavory in th' enjoyment of itſelf;
If you let ſlip time, like a neglected roſe
It withers on the ſtalk with languiſh'd head.
Beauty is Nature's brag, and muſt be ſhown
In courts, in feaſts, and high ſolemnities,
Where moſt may wonder at the workmanſhip;
It is for homely features to keep home,
They had their name thence; coarſe complexions
And cheeks of ſorry grain will ſerve to ply
The ſampler, and to teaſe the huſwife's Wooll.
What need a vermeil-tinctur'd lip for that,
Love-darting eyes, or treſſes like the morn?
There was another meaning in theſe gifts,
Think what, and be advis'd, you are but young yet.
LADY. I had not thought to have unlockt my lips
In this unhallow'd air, but that this jugler
Would think to charm my judgment, as mine eyes,
Obtruding falſe rules prankt in reaſon's garb.
I hate when vice can bolt her arguments,
And virtue has no tongue to check her pride.
Impoſtor, do not charge moſt innocent Nature,
As if ſhe would her children ſhould be riotous
With her abundance; ſhe good catereſs
Means her proviſion only to the good,
That live according to her ſober laws,
And holy dictate of ſpare temperance:
If every juſt man, that now pines with want,
Had but a moderate and beſeeming ſhare
Of that which lewdly-pamper'd luxury
Now heaps upon ſome few with vaſt exceſs,
Nature's full bleſſings would be well diſpens'd
In unſuperfluous even proportion,
And ſhe no whit incumber'd with her ſtore,
And then the giver would be better thank'd,

His praiſe due paid; for ſwiniſh gluttony
Ne'er looks to Heav'n amidſt his gorgeous feaſt,
But with beſotted baſe ingratitude
Crams, and blaſphemes his feeder. Shall I go on?
Or have I ſaid enough? To him that dares
Arm his profane tongue with contemptuous words
Againſt the ſun-clad pow'r of Chaſtity,
Fain would I ſomething ſay, yet to what end?
Thou haſt not ear, nor ſoul to apprehend
The ſublime notion, and high myſtery,
That muſt be utter'd to unfold the ſage
And ſerious doctrin of Virginity,
And thou art worthy that thou ſhould'ſt not know
More happineſs than this thy preſent lot.
Enjoy your dear wit, and gay rhetoric,
That hath ſo well been taught her dazling fence,
Thou art not fit to hear thyſelf convinc'd;
Yet ſhould I try, the uncontrolled worth
Of this pure cauſe would kindle my rapt ſpirits
To ſuch a flame of ſacred vehemence,
That dumb things would be mov'd to ſympathize,
And the brute earth would lend her nerves, and ſhake,
Till all thy magic ſtructures rear'd ſo high,
Were ſhatter'd into heaps o'er thy falſe head.

Com. She fables not, I feel that I do fear
Her words ſet off by ſome ſuperior power;
And though not mortal, yet a cold ſhudd'ring dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder, and the chains of Erebus
To ſome of Saturn's crew. I muſt diſſemble,
And try her yet more ſtrongly. Come, no more,
This is mere moral babble, and direct
Againſt the canon laws of our foundation;
I muſt not ſuffer this, yet 'tis but the lees
And ſettlings of a melancholy blood:

But this will cure all ſtrait, one ſip of this
Will bathe the drooping ſpirits in delight
Beyond the bliſs of dreams. Be wiſe, and taſte.----

The Brothers ruſh in with ſwords drawn, wreſt his glaſs out of his hand, and break it againſt the ground; his rout make ſign of reſiſtance, but are all driven in: The attendent Spirit comes in.

SPIR. What, have you let the falſe inchanter ſcape?
O ye miſtook, ye ſhould have ſnatcht his wand
And bound him faſt; without his rod revers'd,
And backward mutters of diſſevering power,
We cannot free the Lady that ſits here
In ſtony fetters fix'd, and motionleſs:
Yet ſtay, be not diſturb'd; now I bethink me,
Some other means I have which may be us'd,
Which once of Melibœus old I learnt,
The ſootheſt ſhepherd that e'er pip'd on plains.
There is a gentle nymph not far from hence,
That with moiſt curb ſways the ſmooth Severn ſtream,
Sabrina is her name, a virgin pure;
Whilome ſhe was the daughter of Locrine,
That had the ſcepter from his father Brute.
She guiltleſs damſel flying the mad purſuit
Of her enraged ſtepdame Guendolen,
Commended her fair innocence to the flood,
That ſtay'd her flight with his croſs-flowing courſe.
The water nymphs that in the bottom play'd,
Held up their pearled wriſts and took her in,
Bearing her ſtrait to aged Nereus hall,
Who piteous of her woes, rear'd her lank head,
And gave her to his daughters to imbathe
In nectar'd lavers ſtrow'd with aſphodil,
And through the porch and inlet of each ſenſe
Dropt in ambroſial oils till ſhe reviv'd,

And underwent a quick immortal change,
Made Goddeſs of the river; ſtill ſhe retains
Her maiden gentleneſs, and oft at eve
Viſits the herds along the twilight meadows,
Helping all urchin blaſts, and ill-luck ſigns
That the ſhrewd medling elfe delights to make,
Which ſhe with precious vial'd liquors heals.
For which the ſhepherds at their feſtivals
Carol her goodneſs loud in ruſtic lays,
And throw ſweet garland wreaths into her ſtream
Of pancies, pinks, and gaudy daffadils.
And, as the old ſwain ſaid, ſhe can unlock
The claſping charm, and thaw the numming ſpell,
If ſhe be right invok'd in warbled ſong,
For maidenhood ſhe loves, and will be ſwift
To aid a virgin, ſuch as was herſelf,
In hard-beſetting need; this will I try,
And add the pow'r of ſome adjuring verſe.

SONG.

Sabrina fair,
Liſten where thou art ſitting
Under the glaſſy, cool, tranſlucent wave,
In twiſted braids of lillies knitting
The looſe train of thy amber-dropping hair;
Liſten for dear honor's ſake,
Goddeſs of the ſilver lake,
Liſten and ſave.

Liſten and appear to us
In name of great Oceanus,
By th' earth-ſhaking Neptune's mace,
And Tethys grave majeſtic pace,
By hoary Nereus wrinkled look,
And the Carpathian wiſard's hook,

By

By ſcaly Triton's winding ſhell,
And old ſooth-ſaying Glaucus ſpell,
By Leucothea's lovely hands,
And her ſon that rules the ſtrands,
By Thetis tinſel-ſlipper'd feet,
And the ſongs of Sirens ſweet,
By dead Parthenope's dear tomb,
And fair Ligea's golden comb,
Wherewith ſhe ſits on diamond rocks,
Sleeking her ſoft alluring locks,
By all the nymphs that nightly dance
Upon thy ſtreams with wily glance,
Riſe, riſe, and heave thy roſy head
From thy coral-paven bed,
And bridle in thy headlong wave,
Till thou our ſummons anſwer'd have.
Liſten and ſave.

Sabrina riſes, attended by water-nymphs, and ſings.

By the ruſhy-fringed bank,
Where grows the willow and the oſier dank,
My ſliding chariot ſtays,
Thick ſet with agat, and the azure ſheen
Of turkis blue, and emrald green,
That in the channel ſtrays;
Whilſt from off the waters fleet
Thus I ſet my printleſs feet
O'er the cowſlips velvet head,
That bends not as I tread;
Gentle Swain, at thy requeſt
I am here.

SPIR. Goddeſs dear,
We implore thy pow'rful hand
To undo the charmed band
Of true virgin here diſtreſt,
Through the force, and through the wile
Of unbleſt inchanter vile.
SAB. Shepherd, 'tis my office beſt
To help inſnared chaſtity:
Brighteſt Lady, look on me;
Thus I ſprinkle on thy breaſt
Drops that from my fountain pure
I have kept of precious cure,
Thrice upon thy fingers tip,
Thrice upon thy rubied lip;
Next this marble venom'd ſeat,
Smear'd with gums of glutenous heat,
I touch with chaſte palms moiſt and cold:
Now the ſpell hath loſt his hold;
And I muſt haſte ere morning hour
To wait in Amphitrite's bow'r.

Sabrina deſcends, and the Lady riſes out of her ſeat.

SPIR. Virgin, daughter of Locrine
Sprung of old Anchiſes line,
May thy brimmed waves for this
Their full tribute never miſs
From a thouſand petty rills,
That tumble down the ſnowy hills:
Summer drouth, or ſinged air
Never ſcorch thy treſſes fair,
Nor wet October's torrent flood
Thy molten cryſtal fill with mud;
May thy billows roll aſhore
The beryl, and the golden ore;

May

May thy lofty head be crown'd
With many a tow'r and terras round,
And here and there thy banks upon
With groves of myrrhe, and cinnamon.
Come, Lady, while Heav'n lends us grace,
Let us fly this curſed place,
Leſt the ſorcerer us entice
With ſome other new device.
Not a waſte, or needleſs ſound,
Till we come to holier ground;
I ſhall be your faithful guide
Through this gloomy covert wide,
And not many furlongs thence
Is your Father's reſidence,
Where this night are met in ſtate
Many a friend to gratulate
His wiſh'd preſence, and beſide
All the ſwains that near abide,
With jigs, and rural dance reſort;
We ſhall catch them at their ſport,
And our ſudden coming there
Will double all their mirth and chear;
Come let us haſte, the ſtars grow high,
But night ſits monarch yet in the mid ſky.

The Scene changes, preſenting Ludlow town and the Preſident's caſtle; then come in country dancers, after them the attendent Spirit, with the two Brothers and the Lady.

SONG.

SPIR. Back, Shepherds, back, enough your play,
Till next ſun-ſhine holiday;
Here be without duck or nod
Other trippings to be trod

Of

Of lighter toes, and ſuch court guiſe
As Mercury did firſt deviſe
With the mincing Dryades
On the lawns, and on the leas.

This ſecond Song preſents them to their Father and Mother.

Noble Lord, and Lady bright,
I have brought you new delight,
Here behold ſo goodly grown
Three fair branches of your own;
Heav'n hath timely try'd their youth,
Their faith, their patience, and their truth,
And ſent them here thro' hard aſſays
With a crown of deathleſs praiſe,
To triumph in victorious dance
O'er ſenſual folly, and intemperance.

The dances ended, the Spirit epiloguizes.

Spir. To the ocean now I fly,
And thoſe happy climes that lie
Where day never ſhuts his eye,
Up in the broad fields of the ſky:
There I ſuck the liquid air
All amidſt the gardens fair
Of Heſperus, and his daughters three
That ſing about the golden tree:
Along the criſped ſhades and bowers
Revels the ſpruce and jocond ſpring,
The Graces, and the roſy-boſom'd Hours,
Thither all their bounties bring;
That there eternal Summer dwells,
And weſt-winds with muſky wing
About the cedarn alleys fling
Nard and Caſſia's balmy ſmells.

Iris there with humid bow
Waters the odorous banks, that blow
Flowers of more mingled hue
Than her purfled ſcarf can ſhew,
And drenches with Elyſian dew
(Liſt mortals, if your ears be true)
Beds of hyacinth and roſes,
Where young Adonis oft repoſes,
Waxing well of his deep wound
In ſlumber ſoft, and on the ground
Sadly ſits th' Aſſyrian queen;
But far above in ſpangled ſheen
Celeſtial Cupid her fam'd ſon advanc'd,
Holds his dear Pſyche ſweet intranc'd,
After her wand'ring labors long,
Till free conſent the Gods among
Make her his eternal bride,
And from her fair unſpotted ſide
Two bliſsful twins are to be born,
Youth and Joy; ſo Jove hath ſworn.
  But now my taſk is ſmoothly done,
I can fly, or I can run
Quickly to the green earth's end,
Where the bow'd welkin ſlow doth bend,
And from thence can ſoar as ſoon
To the corners of the moon.
  Mortals that would follow me,
Love Virtue, ſhe alone is free,
She can teach you how to clime
Higher than the ſphery chime;
Or if Virtue feeble were,
Heav'n itſelf would ſtoop to her.

XVII.

LYCIDAS.

In this monody the author bewails a learned friend, unfortunately drown'd in his paſſage from Cheſter on the Iriſh Seas, 1637. and by occaſion foretels the ruin of our corrupted clergy, then in their highth.

YET once more, O ye Laurels, and once more
Ye Myrtles brown, with Ivy never ſere,
I come to pluck your berries harſh and crude,
And with forc'd fingers rude
Shatter your leaves before the mellowing year.
Bitter conſtraint, and ſad occaſion dear,
Compels me to diſturb your ſeaſon due:
For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer:
Who would not ſing for Lycidas? he knew
Himſelf to ſing, and build the lofty rhime.
He muſt not flote upon his watry bier
Unwept, and welter to the parching wind,
Without the meed of ſome melodious tear.
Begin then, Siſters of the ſacred well,
That from beneath the ſeat of Jove doth ſpring,
Begin, and ſomewhat loudly ſweep the ſtring.
Hence with denial vain, and coy excuſe,
So may ſome gentle Muſe
With luck words favor my deſtin'd urn,
And as he paſſes turn,
And bid fair peace be to my ſable ſhroud.
For we were nurſt upon the ſelf-ſame hill,
Fed the ſame flock by fountain, ſhade, and rill.

Together

Together both, ere the high lawns appear'd
Under the opening eye-lids of the morn,
We drove a field, and both together heard
What time the gray-fly winds her ſultry horn,
Batt'ning our flocks with the freſh dews of night,
Oft till the ſtar that roſe, at evening, bright,
Tow'ard Heaven's deſcent had ſlop'd his weſt'ring wheel.
Mean while the rural ditties were not mute,
Temper'd to th' oaten flute,
Rough Satyrs danc'd, and Fauns with cloven heel
From the glad ſound would not be abſent long,
And old Damætas lov'd to hear our ſong.

But O the heavy change, now thou art gone,
Now thou art gone, and never muſt return!
Thee, Shepherd, thee the woods, and deſert caves
With wild thyme and the gadding vine o'ergrown,
And all their echoes mourn.
The willows, and the hazel copſes green,
Shall now no more be ſeen,
Fanning their joyous leaves to thy ſoft lays.
As killing as the canker to the roſe,
Or taint-worm to the weanling herds that graze,
Or froſt to flow'rs, that their gay wardrobe wear,
When firſt the white-thorn blows;
Such, Lycidas, thy loſs to ſhepherds ear.

Where were ye, Nymphs, when the remorſeleſs deep
Clos'd o'er the head of your lov'd Lycidas?
For neither were ye playing on the ſteep,
Where your old Bards, the famous Druids, lie,
Nor on the ſhaggy top of Mona high,
Nor yet where Deva ſpreads her wiſard ſtream:
Ay me! I fondly dream.
Had ye been there, for what could that have done?
What could the Muſe herſelf that Orpheus bore,
The Muſe herſelf for her inchanting ſon,

Whom

Whom univerſal nature did lament,
When by the rout that made the hideous roar,
His goary viſage down the ſtream was ſent,
Down the ſwift Hebrus to the Leſbian ſhore?
Alas! What boots it with inceſſant care
To tend the homely ſlighted ſhepherd's trade,
And ſtrictly meditate the thankleſs Muſe?
Were it not better done as others uſe,
To ſport with Amaryllis in the ſhade,
Or with the tangles of Neæra's hair?
Fame is the ſpur that the clear ſpi'rit doth raiſe
(That laſt infirmity of noble mind)
To ſcorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burſt out into ſudden blaze,
Comes the blind Fury with th' abhorred ſhears,
And ſlits the thin ſpun life. But not the praiſe,
Phœbus reply'd, and touch'd my trembling ears;
Fame is no plant that grows on mortal ſoil,
Nor in the gliſt'ring foil
Set off to th' world, nor in broad rumor lies,
But lives and ſpreads aloft by thoſe pure eyes,
And perfect witneſs of all-judging Jove;
As he pronounces laſtly on each deed,
Of ſo much fame in Heav'n expect thy meed.
O fountain Arethuſe, and thou honor'd flood,
Smooth-ſliding Mincius, crown'd with vocal reeds,
That ſtrain I heard was of a higher mood:
But now my oat proceeds,
And liſtens to the herald of the ſea
That came in Neptune's plea;
He aſk'd the waves, and aſk'd the fellon winds,
What hard miſhap hath doom'd this gentle ſwain?
And queſtion'd every guſt of rugged winds,

That blows from off each beaked promontory;
They knew not of his ſtory,
And ſage Hippotades their anſwer brings,
That not a blaſt was from his dungeon ſtray'd,
The air was calm, and on the level brine
Sleek Panope with all her ſiſters play'd.
It was that fatal and perfidious bark
Built in th' eclipſe, and rigg'd with curſes dark,
That ſunk ſo low that ſacred head of thine.
Next Camus, reverend ſire, went footing ſlow,
His mantle hairy, and his bonnet ſedge,
Inwrought with figures dim, and on the edge
Like to that ſanguin flow'r inſcrib'd with woe.
Ah! Who hath reft (quoth he) my deareſt pledge?
Laſt came, and laſt did go,
The pilot of the Galilean lake,
Two maſſy keys he bore of metals twain,
(The golden opes, the iron ſhuts amain)
He ſhook his miter'd locks, and ſtern beſpake,
How well could I have ſpar'd for thee, young ſwain,
Enow of ſuch as for their bellies ſake
Creep, and intrude, and climb into the fold?
Of other care they little reck'ning make,
Than how to ſcramble at the ſhearers feaſt,
And ſhove away the worthy bidden gueſt;
Blind mouths! that ſcarce themſelves know how to hold
A ſheep-hook, or have learn'd ought elſe the leaſt
That to the faithful herdman's art belongs;
What recks it them? What need they? They are ſped;
And when they liſt, their lean and flaſhy ſongs
Grate on their ſcrannel pipes of wretched ſtraw;
The hungry ſheep look up, and are not fed,
But ſwoll'n with wind, and the rank miſt they draw,
Rot inwardly, and foul contagion ſpread:

Beſides

Beſides what the grim wolf with privy paw
Daily devours apace, and nothing ſaid,
But that two-handed engin at the door
Stands ready to ſmite once, and ſmite no more.
Return Alpheus, the dread voice is paſt,
That ſhrunk thy ſtreams; return Sicilian Muſe,
And call the vales, and bid them hither caſt
Their bells, and flourets of a thouſand hues.
Ye Valleys low, where the mild whiſpers uſe
Of ſhades, and wanton winds, and guſhing brooks,
On whoſe freſh lap the ſwart ſtar ſparely looks,
Throw hither all your quaint enamel'd eyes,
That on the green turf ſuck the honied ſhowers,
And purple all the ground with vernal flowers.
Bring the rathe primroſe that forſaken dies,
The tufted crow-toe, and pale jeſſamine,
The white pink, and the panſy freakt with jet,
The glowing violet,
The muſk-roſe, and the well-attir'd woodbine,
With cowſlips wan that hang the penſive head,
And every flow'r that ſad embroidery wears:
Bid amarantus all his beauty ſhed,
And daffadillies fill their cups with tears,
To ſtrow the laureat herſe where Lycid lies.
For ſo to interpoſe a little eaſe,
Let our frail thoughts dally with falſe ſurmiſe.
Ay me! Whilſt thee the ſhores, and ſounding ſeas
Waſh far away, where'er thy bones are hurl'd,
Whether beyond the ſtormy Hebrides,
Where thou perhaps under the whelming tide
Viſit'ſt the bottom of the monſtrous world;
Or whether thou to our moiſt vows deny'd,
Sleep'ſt by the fable of Bellerus old,
Where the great viſion of the guarded mount
Looks tow'ard Namancos and Bayona's hold;

Look homeward Angel now, and melt with ruth:
And, O ye Dolphins, waft the hapleſs youth.
Weep no more, woful Shepherds, weep no more,
For Lycidas your ſorrow is not dead,
Sunk though he be beneath the watry floor;
So ſinks the day-ſtar in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new ſpangled ore
Flames in the forehead of the morning ſky:
So Lycidas ſunk low, but mounted high,
Through the dear might of him that walk'd the waves,
Where other groves and other ſtreams along,
With Nectar pure his oozy locks he laves,
And hears the unexpreſſive nuptial ſong,
In the bleſt kingdoms meek of joy and love.
There entertain him all the ſaints above,
In ſolemn troops, and ſweet ſocieties,
That ſing, and ſinging in their glory move,
And wipe the tears for ever from his eyes.
Now, Lycidas, the ſhepherds weep no more;
Henceforth thou art the genius of the ſhore,
In thy large recompenſe, and ſhalt be good
To all that wander in that perilous flood.
Thus ſang the uncouth ſwain to th' oaks and rills,
While the ſtill morn went out with ſandals gray,
He touch'd the tender ſtops of various quills,
With eager thought warbling his Doric lay:
And now the ſun had ſtretch'd out all the hills,
And now was dropt into the weſtern bay;
At laſt he roſe, and twitch'd his mantle blue;
To-morrow to freſh woods, and paſtures new.

XVIII.

On the new forcers of conſcience under the Long PARLAMENT.

BEcauſe you have thrown off your Prelate Lord,
And with ſtiff vows renounc'd his Liturgy,
To ſeiſe the widow'd whore Plurality
From them whoſe ſin ye envied, not abhorr'd,
Dare ye for this adjure the civil ſword
To force our conſciences that Chriſt ſet free,
And ride us with a claſſic hierarchy
Taught ye by mere A. S. and Rotherford?
Men whoſe life, learning, faith and pure intent
Would have been held in high eſteem with Paul,
Muſt now be nam'd and printed Heretics
By ſhallow Edwards and Scotch what d'ye call:
But we do hope to find out all your tricks,
Your plots and packing worſe than thoſe of Trent,
That ſo the Parlament
May with their wholſome and preventive ſhears
Clip your phylacteries, tho' bauk your ears,
And ſuccour our juſt fears,
When they ſhall read this clearly in your charge,
Now Preſbyter is but Old Prieſt writ large.

XIX.

The Fifth ODE of Horace, Lib. I.

Quis multa gracilis te puer in roſa, rendred almoſt word for word without rhime, according to the Latin meaſure, as near as the language will permit.

WHat ſlender youth bedew'd with liquid odors
Courts thee on roſes in ſome pleaſant cave,
Pyrrha? for whom bind'ſt thou
In wreaths thy golden hair,

Plain in thy neatneſs? O how oft ſhall he
On faith and changed Gods complain, and ſeas
Rough with black winds and ſtorms
Unwonted ſhall admire!

Who now enjoys thee credulous, all gold,
Who always vacant always amiable
Hopes thee, of flattering gales
Unmindful. Hapleſs they

To whom thou untry'd ſeem'ſt fair. Me in my vow'd
Picture the ſacred wall declares t' have hung
My dank and dropping weeds
To the ſtern God of ſea.

Ad Pyrrham Ode V.

Horatius ex Pyrrhæ illecebris tanquam è naufragio enataverat, cujus amore irretitos, affirmat eſſe miſeros.

QUIS multa gracilis te puer in roſa
Perfuſus liquidis urget odoribus,
Grato, Pyrrha, ſub antro?
Cui flavam religas comam

Simplex munditiis? heu quoties fidem
Mutatoſque deos flebit, et aſpera
Nigris æquora ventis
Emirabitur inſolens!

Qui nunc te fruitur credulus aurea,
Qui ſemper vacuam ſemper amabilem
Sperat, neſcius auræ
Fallacis. Miſeri quibus

Intentata nites. Me tabula ſacer
Votiva paries indicat uvida
Suſpendiſſe potenti
Veſtimenta maris Deo.

SONNETS.

I.

To the NIGHTINGALE.

O Nightingale, that on yon bloomy ſpray
Warbleſt at eve, when all the woods are ſtill,
Thou with freſh hope the lover's heart doſt fill,
While the jolly hours lead on propitious May.
Thy liquid notes that cloſe the eye of day,
Firſt heard before the ſhallow cuccoo's bill,
Portend ſucceſs in love; O if Jove's will
Have link'd that amorous pow'r to thy ſoft lay,
Now timely ſing, ere the rude bird of hate
Foretel my hopeleſs doom in ſome grove nigh;
As thou from year to year haſt ſung too late
For my relief, yet hadſt no reaſon why:
Whether the Muſe, or Love call thee his mate,
Both them I ſerve, and of their train am I.

II.

Donna leggiadra il cui bel nome honora
L'herboſa val di Rheno, e il nobil varco,
Bene è colui d'ogni valore ſcarco
Qual tuo ſpirto gentil non innamora,
Che dolcemente moſtra ſi di fuora
De ſui atti ſoavi giamai parco,
E i don', che ſon d'amor ſaette ed arco,
La onde l' alta tua virtu s'infiora.

Quando

Quando tu vaga parli, o lieta canti
Che mover poſſa duro alpeſtre legno,
Guardi ciaſcun a gli occhi, ed a gli orecchi
L'entrata, chi di te ſi truova indegno;
Gratia ſola di ſu gli vaglia, inanti
Che'l diſio amoroſo al cuor s'invecchi.

III.

Qual in colle aſpro, al imbrunir di ſera
L'avezza giovinetta paſtorella
Va bagnando l'herbetta ſtrana e bella
Che mal ſi ſpande a diſuſata ſpera
Fuor di ſua natia alma primavera,
Coſi Amor meco insù la lingua ſnella
Deſta il fior novo di ſtrania favella,
Mentre io di te, vezzoſamente altera,
Canto, dal mio buon popol non inteſo
E'l bel Tamigi cangio col bel Arno.
Amor lo volſe, ed io a l'altrui peſo
Seppi ch' Amor coſa mai volſe indarno.
Deh! foſs' il mio cuor lento e'l duro ſeno
A chi pianta dal ciel ſi buon terreno.

Canzone.

RIdonſi donne e giovani amoroſi
M' accoſtandoſi attorno, e perche ſcrivi,
Perche tu ſcrivi in lingua ignota e ſtrana
Verſeggiando d'amor, e come t'oſi?
Dinne, ſe la tua ſpeme ſia mai vana,
E de penſieri lo miglior t'arrivi;
Coſi mi van burlando, altri rivi
Altri lidi t' aſpettan, & altre onde
Nelle cui verdi ſponde
Spuntati ad hor, ad hor a la tua chioma
L'immortal guiderdon d'eterne frondi

Perche alle ſpalle tue ſoverchia ſoma?
Canzon dirotti, e tu per me riſpondi
Dice mia Donna, e'l ſuo dir, è il mio cuore
Queſta e lingua di cui ſi vanta Amore.

IV.

Diodati, e te'l dirò con maraviglia,
Quel ritroſo io ch'amor ſpreggiar ſoléa
E de ſuoi lacci ſpeſſo mi ridéa
Gia caddi, ov'huom dabben talhor s'impiglia.
Ne treccie d'oro, ne guancia vermiglia
M'abbaglian sì, ma ſotto nova idea
Pellegrina bellezza che'l cuor bea,
Portamenti alti honeſti, e nelle ciglia
Quel ſereno fulgor d' amabil nero,
Parole adorne di lingua piu d'una,
E'l cantar che di mezzo l'hemiſpero
Traviar ben puo la faticoſa Luna,
E degli occhi ſuoi auventa ſi gran fuoco
Che l' incerar gli orecchi mi fia poco.

V.

Per certo i bei voſtr'occhi, Donna mia
Eſſer non puo che non ſian lo mio ſole
Si mi percuoton forte, come ei ſuole
Per l'arene di Libia chi s'invia,
Mentre un caldo vapor (ne ſentì pria)
Da quel lato ſi ſpinge ove mi duole,
Che forſe amanti nelle lor parole
Chiaman ſoſpir; io non ſo che ſi ſia:
Parte rinchiuſa, e turbida ſi cela
Scoſſo mi il petto, e poi n'uſcendo poco
Quivi d'attorno o s'agghiaccia, o s'ingiela;
Ma quanto a gli occhi giunge a trovar loco
Tutte le notti a me ſuol far piovoſe
Finche mia Alba rivien colma di roſe.

VI.

Giovane piano, e ſemplicetto amante
Poi che fuggir me ſteſſo in dubbio ſono,
Madonna a voi del mio cuor l'humil dono
Faro divoto; io certo a prove tante
L'hebbi fedele, intrepido, coſtante,
De penſieri leggiadro, accorto, e buono;
Quando rugge il gran mondo, e ſcocca il tuono,
S'arma di ſe, e d'intero diamante,
Tanto del forſe, e d' invidia ſicuro,
Di timori, e ſperanze al popol uſe
Quanto d'ingegno, e d' alto valor vago,
E di cetra ſonora, e delle muſe:
Sol troverete in tal parte men duro
Ove Amor miſe l'inſanabil ago.

VII.

On his being arriv'd to the age of 23.

How ſoon hath Time, the ſubtle thief of youth,
Stoln on his wing my three and twentieth year!
My haſting days fly on with full carreer,
But my late ſpring no bud or bloſſom ſhew'th.
Perhaps my ſemblance might deceive the truth,
That I to manhood am arriv'd ſo near,
And inward ripeneſs doth much leſs appear,
That ſome more timely-happy ſpirits indu'th.
Yet be it leſs or more, or ſoon or ſlow,
It ſhall be ſtill in ſtricteſt meaſure even
To that ſame lot, however mean or high,
Toward which Time leads me, and the will of Heaven;
All is, if I have grace to uſe it ſo,
As ever in my great Taſk-Maſter's eye.

VIII.

VIII.

When the aſſault was intended to the City.

Captain or Colonel, or Knight in arms,
Whoſe chance on theſe defenſeleſs doors may ſeiſe,
If deed of honor did thee ever pleaſe,
Guard them, and him within protect from harms.
He can requite thee, for he knows the charms
That call fame on ſuch gentle acts as theſe,
And he can ſpread thy name o'er lands and ſeas,
Whatever clime the ſun's bright circle warms.
Liſt not thy ſpear againſt the Muſes bow'r:
The great Emathian conqueror bid ſpare
The houſe of Pindarus, when temple and tow'r
Went to the ground: And the repeated air
Of ſad Electra's poet had the pow'r
To ſave th' Athenian walls from ruin bare.

IX.

To a virtuous young Lady.

Lady that in the prime of earlieſt youth
Wiſely haſt ſhunn'd the broad way and the green,
And with thoſe few art eminently ſeen,
That labor up the hill of heav'nly truth,
The better part with Mary and with Ruth
Choſen thou haſt; and they that overween,
And at thy growing virtues fret their ſpleen,
No anger find in thee, but pity' and ruth.
Thy care is fix'd, and zealouſly attends
To fill thy odorous lamp with deeds of light,
And hope that reaps not ſhame. Therefore be ſure
Thou, when the bridegroom with his feaſtful friends
Paſſes to bliſs at the mid hour of night,
Haſt gain'd thy entrance, Virgin wiſe and pure.

X.

X.

To the Lady Margaret Ley.

Daughter to that good Earl, once Preſident
Of England's Council, and her Treaſury,
Who liv'd in both, unſtain'd with gold or fee,
And left them both, more in himſelf content,
Till ſad the breaking of that Parlament
Broke him, as that diſhoneſt victory
At Chæronea, fatal to liberty,
Kill'd with report that old man eloquent.
Though later born than to have known the days
Wherein your father floriſh'd, yet by you,
Madam, methinks I ſee him living yet;
So well your words his noble virtues praiſe,
That all both judge you to relate them true,
And to poſſeſs them, honor'd Margaret.

XI.

On the detraction which followed upon my writing certain treatiſes.

A book was writ of late call'd Tetrachordon,
And woven cloſe, both matter, form and ſtile;
The ſubject new: it walk'd the town a while,
Numb'ring good intellects; now ſeldom por'd on.
Cries the ſtall-reader, Bleſs us! what a word on
A title page is this! and ſome in file
Stand ſpelling falſe, while one might walk to Mile-
End Green. Why is it harder Sirs than Gordon,
Colkitto, or Macdonnel, or Galaſp?
Thoſe rugged names to our like mouths grow ſleek,
That would have made Quintilian ſtare and gaſp.
Thy age, like ours, O Soul of Sir John Cheek,
Hated not learning worſe than toad or aſp, [Greek.
When thou taught'ſt Cambridge, and king Edward

XII.

XII.

On the ſame.

I did but prompt the age to quit their clogs
By the known rules of ancient liberty,
When ſtrait a barbarous noiſe environs me
Of owls and cuccoos, aſſes, apes and dogs:
As when thoſe hinds that were transform'd to frogs
Rail'd at Latona's twin-born progeny,
Which after held the ſun and moon in fee.
But this is got by caſting pearl to hogs;
That bawl for freedom in their ſenſeleſs mood,
And ſtill revolt when truth would ſet them free.
Licence they mean when they cry Liberty;
For who loves that, muſt firſt be wiſe and good;
But from that mark how far they rove we ſee
For all this waſte of wealth, and loſs of blood.

XIII.

To Mr. H. LAWES on his Airs.

Harry, whoſe tuneful and well meaſur'd ſong
Firſt taught our Engliſh muſic how to ſpan
Words with juſt note and accent, not to ſcan
With Midas ears, committing ſhort and long;
Thy worth and ſkill exempts thee from the throng,
With praiſe enough for envy to look wan;
To after age thou ſhalt be writ the man,
That with ſmooth air could'ſt humour beſt our tongue.
Thou honor'ſt verſe, and verſe muſt lend her wing
To honor thee, the prieſt of Phœbus quire,
That tun'ſt their happieſt lines in hymn, or ſtory.
Dante ſhall give fame leave to ſet thee higher
Than his Caſella, whom he woo'd to ſing
Met in the milder ſhades of purgatory.

XIV.

XIV.

On the religious memory of Mrs. Catharine Thomſon, my chriſtian friend, deceas'd 16 Dec. 1646.

When faith and love, which parted from thee never,
Had ripen'd thy juſt ſoul to dwell with God,
Meekly thou didſt reſign this earthly load
Of death, call'd life; which us from life doth ſever.
Thy works and alms and all thy good endevor
Stay'd not behind, nor in the grave were trod;
But as faith pointed with her golden rod,
Follow'd thee up to joy and bliſs for ever.
Love led them on, and faith who knew them beſt
Thy hand-maids, clad them o'er with purple beams
And azure wings, that up they flew ſo dreſt,
And ſpake the truth of thee on glorious themes
Before the Judge, who thenceforth bid thee reſt
And drink thy fill of pure immortal ſtreams.

XV.

To the Lord General FAIRFAX.

Fairfax, whoſe name in arms through Europe rings,
Filling each mouth with envy or with praiſe,
And all her jealous monarchs with amaze
And rumors loud, that daunt remoteſt kings,
Thy firm unſhaken virtue ever brings
Victory home, though new rebellions raiſe
Their Hydra heads, and the falſe North diſplays
Her broken league to imp their ſerpent wings.
O yet a nobler taſk awaits thy hand,
(For what can war, but endleſs war ſtill breed?)
Till truth and right from violence be freed,

And

And public faith clear'd from the ſhameful brand
Of public fraud. In vain doth valor bleed,
While avarice and rapin ſhare the land.

XVI.

To the Lord General CROMWELL.

Cromwell, our chief of men, who through a cloud
Not of war only, but detractions rude,
Guided by faith and matchleſs fortitude,
To peace and truth thy glorious way haſt plough'd,
And on the neck of crowned fortune proud
Haſt rear'd God's trophies, and his work purſued,
While Darwen ſtream with blood of Scots imbrued,
And Dunbar field reſounds thy praiſes loud,
And Worceſter's laureat wreath. Yet much remains
To conquer ſtill; peace hath her victories
No leſs renown'd than war: new foes ariſe
Threatning to bind our ſouls with ſecular chains:
Help us to ſave free conſcience from the paw
Of hireling wolves, whoſe goſpel is their maw.

XVII.

To Sir HENRY VANE the younger.

Vane, young in years, but in ſage counſel old,
Than whom a better ſenator ne'er held
The helm of Rome, when gowns not arms repell'd
The fierce Epirot and the African bold,
Whether to ſettle peace, or to unfold
The drift of hollow ſtates hard to be ſpell'd,
Then to adviſe how war may beſt upheld
Move by her two main nerves, iron and gold,
In all her equipage: beſides to know
Both ſpiritual pow'r and civil, what each means,

What

What ſevers each, thou haſt learn'd, which few have
The bounds of either ſword to thee we owe: [done:
Therefore on thy firm hand religion leans
In peace, and reckons thee her eldeſt ſon.

XVIII.

On the late maſſacre in Piemont.

Avenge, O Lord, thy ſlaughter'd ſaints, whoſe bones
Lie ſcatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth ſo pure of old,
When all our fathers worſhipt ſtocks and ſtones,
Forget not: in thy book record their groans
Who were thy ſheep, and in their ancient fold
Slain by the bloody Piemonteſe that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heav'n. Their martyr'd blood and aſhes ſow
O'er all th' Italian fields, where ſtill doth ſway
The triple Tyrant; that from theſe may grow
A hundred fold, who having learn'd thy way
Early may fly the Babylonian woe.

XIX.

On his blindneſs.

When I conſider how my light is ſpent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodg'd with me uſeleſs, though my ſoul more bent
To ſerve therewith my Maker, and preſent
My true account, leſt he returning chide;
Doth God exact day-labor, light deny'd,
I fondly aſk: But patience to prevent
That murmur, ſoon replies, God doth not need

Either

Either man's work or his own gifts; who beſt
Bear his mild yoke, they ſerve him beſt: his ſtate
Is kingly; thouſands at his bidding ſpeed,
And poſt o'er land and ocean without reſt;
They alſo ſerve who only ſtand and wait.

XX.

To Mr. Lawrence.

Lawrence, of virtuous father virtuous ſon,
Now that the fields are dank, and ways are mire,
Where ſhall we ſometimes meet, and by the fire
Help waſte a ſullen day, what may be won
From the hard ſeaſon gaining? time will run
On ſmoother, till Favonius re-inſpire
The frozen earth, and clothe in freſh attire
The lilly' and roſe, that neither ſow'd nor ſpun.
What neat repaſt ſhall feaſt us, light and choice,
Of Attic taſte, with wine, whence we may riſe
To hear the lute well touch'd, or artful voice
Warble immortal notes and Tuſcan air?
He who of thoſe delights can judge, and ſpare
To interpoſe them oft, is not unwiſe.

XXI.

To Cyriac Skinner.

Cyriac, whoſe grandſire on the royal bench
Of Britiſh Themis, with no mean applauſe
Pronounc'd and in his volumes taught our laws,
Which others at their bar ſo often wrench;
To day deep thoughts reſolve with me to drench
In mirth, that after no repenting draws;
Let Euclid reſt and Archimedes pauſe,
And what the Swede intends, and what the French.

To

To meaſure life learn thou betimes, and know
Toward ſolid good what leads the neareſt way;
For other things mild Heav'n a time ordains,
And diſapproves that care, tho' wiſe in ſhow,
That with ſuperfluous burden loads the day,
And when God ſends a chearful hour, refrains.

XXII.

To the ſame.

Cyriac, this three years day theſe eyes, tho' clear,
To outward view, of blemiſh or of ſpot,
Bereft of light their ſeeing have forgot,
Nor to their idle orbs doth ſight appear
Of ſun, or moon, or ſtar throughout the year,
Or man, or woman. Yet I argue not
Againſt Heav'n's hand or will, nor bate a jot
Of heart or hope; but ſtill bear up and ſteer
Right onward. What ſupports me, doſt thou aſk?
The conſcience, Friend, to' have loſt them overply'd
In liberty's defenſe, my noble taſk,
Of which all Europe talks from ſide to ſide.
This thought might me through the world's vain maſk
Content tho' blind, had I no better guide.

XXIII.

On his deceaſed WIFE.

Methought I ſaw my late eſpouſed ſaint
Brought to me like Alceſtis from the grave,
Whom Jove's great ſon to her glad huſband gave,
Reſcued from death by force, though pale and faint.
Mine, as whom waſh'd from ſpot of child-bed taint
Purification in the old Law did ſave,
And ſuch, as yet once more I truſt to have
Full ſight of her in Heav'n without reſtraint,

Came

Came veſted all in white, pure as her mind:
Her face was veil'd, yet to my fancied ſight
Love, ſweetneſs, goodneſs, in her perſon ſhin'd
So clear, as in no face with more delight.
But O as to embrace me ſhe inclin'd,
I wak'd, ſhe fled, and day brought beak my night.

PSALM

PSALMS.

PSALM I. Done into verſe, 1653.

BLeſs'd is the man who hath not walk'd aſtray
In counſel of the wicked, and i'th' way
Of ſinners hath not ſtood, and in the ſeat
Of ſcorners hath not ſat. But in the great
Jehovah's law is ever his delight,
And in his law he ſtudies day and night.
He ſhall be as a tree which planted grows
By watry ſtreams, and in his ſeaſon knows
To yield his fruit, and his leaf ſhall not fall,
And what he takes in hand ſhall proſper all.
Not ſo the wicked, but as chaff which fann'd
The wind drives, ſo the wicked ſhall not ſtand
In judgment, or abide their trial then,
Nor ſinners in th' aſſembly of juſt men.
For the Lord knows the upright way of the juſt,
And the way of bad men to ruin muſt.

PSAL. II. done Aug. 8. 1653. Terzette.

WHY do the Gentiles tumult, and the nations
Muſe a vain thing, the kings of th' earth upſtand
With pow'r, and princes in their congregations
Lay deep their plots together thro' each land
Againſt the Lord and his Meſſiah dear?
Let us break off, ſay they, by ſtrength of hand

Their

Their bonds, and caſt from us, no more to wear,
Their twiſted cords: He who in Heav'n doth dwell
Shall laugh, the Lord ſhall ſcoff them, then ſevere
Speak to them in his wrath, and in his fell
And fierce ire trouble them; but I, ſaith he,
Anointed have my King (though ye rebel)
On Sion my holy' hill. A firm decree
I will declare; the Lord to me hath ſaid
Thou art my Son, I have begotten thee
This day; aſk of me, and the grant is made;
As thy poſſeſſion I on thee beſtow
Th' Heathen, and as thy conqueſt to be ſway'd
Earth's utmoſt bounds: them ſhalt thou bring full low
With iron ſcepter bruis'd, and them diſperſe
Like to a potter's veſſel ſhiver'd ſo.
And now be wiſe at length ye Kings averſe,
Be taught ye Judges of the earth; with fear
Jehovah ſerve, and let your joy converſe
With trembling; kiſs the Son leſt he appear
In anger, and ye periſh in the way,
If once his wrath take fire like fuel ſere.
Happy all thoſe who have in him their ſtay.

PSAL. III. Aug. 9. 1653. When he fled from Abſalom.

LORD how many are my foes!
How many thoſe
That in arms againſt me riſe!
Many are they
That of my life diſtruſtfully thus ſay,
No help for him in God there lies.
But thou, Lord, art my ſhield, my glory,
Thee through my ſtory

Th'

Th' exalter of my head I count;
Aloud I cry'd
Unto Jehovah, he full ſoon reply'd
And heard me from his holy mount.
I lay and ſlept, I wak'd again,
For my ſuſtain
Was the Lord. Of many millions
The populous rout
I fear not, though incamping round about
They pitch againſt me their pavilions.
Riſe, Lord, ſave me my God, for thou
Haſt ſmote ere now
On the cheek-bone all my foes,
Of men abhorr'd
Haſt broke the teeth. This help was from the Lord;
Thy bleſſing on thy people flows.

Psal. IV. Aug. 10. 1653.

ANSWER me when I call,
God of my righteouſneſs,
In ſtraits and in diſtreſs
Thou didſt me diſinthrall
And ſet at large; now ſpare,
Now pity me, and hear my earneſt pray'r.
Great ones how long will ye
My glory have in ſcorn,
How long be thus forborn
Still to love vanity
To love, to ſeek, to prize
Things falſe and vain, and nothing elſe but lies?
Yet know the Lord hath choſe,
Choſe to himſelf apart,
The good and meek of heart
(For whom to chooſe he knows) Jehovah

Jehovah from on high
  Will hear my voice what time to him I cry.
Be aw'd, and do not ſin,
Speak to your hearts alone,
Upon your beds, each one,
And be at peace within.
Offer the offerings juſt
  Of righteouſneſs, and in Jehovah truſt.
Many there be that ſay
Who yet will ſhow us good?
Talking like this world's brood;
But, Lord, thus let me pray,
On us lift up the light
  Lift up the favor of thy count'nance bright.
Into my heart more joy
And gladneſs thou haſt put,
Than when a year of glut
Their ſtores doth over-cloy,
And from their plenteous grounds
  With vaſt increaſe their corn and wine abounds.
In peace at once will I
Both lay me down and ſleep,
For thou alone doſt keep
Me ſafe where'er I lie;
As in a rocky cell
  Thou Lord alone in ſafety mak'ſt me dwell.

PSALM. V. Aug. 12. 1653.

JEhovah to my words give ear,
  My meditation weigh,
The voice of my complaining hear
My King and God; for unto thee I pray.

Jehovah

Jehovah thou my early voice
Shalt in the morning hear,
I'th' morning I to thee with choice
Will rank my pray'rs, and watch till thou appear.
For thou art not a God that takes
In wickedneſs delight,
Evil with thee no biding makes,
Fools or mad men ſtand not within thy ſight.
All workers of iniquity
Thou hat'ſt; and them unbleſt
Thou wilt deſtroy that ſpeak a ly;
The bloody' and guileful man God doth deteſt.
But I will in thy mercies dear
Thy numerous mercies go
Into thy houſe; I in thy fear
Will tow'rds thy holy temple worſhip low.
Lord lead me in thy righteouſneſs,
Lead me becauſe of thoſe
That do obſerve if I tranſgreſs,
Set thy ways right before, where my ſtep goes.
For in his faltring mouth unſtable
No word is firm or ſooth;
Their inſide, troubles miſerable;
An open grave their throat, their tongue they ſmooth.
God, find them guilty, let them fall
By their own counſels quell'd;
Puſh them in their rebellions all
Still on; for againſt thee they have rebell'd.
Then all who truſt in thee ſhall bring
Their joy, while thou from blame
Defend'ſt them, they ſhall ever ſing
And ſhall triumph in thee, who love thy name.
For thou Jehovah wilt be found
To bleſs the juſt man ſtill,
As with a ſhield thou wilt ſurround
Him with thy laſting favor and good will.

Psal. VI. Aug. 13. 1653.

LORD in thine anger do not reprehend me,
Nor in thy hot diſpleaſure me correct;
Pity me, Lord, for I am much deject,
Am very weak and faint; heal and amend me:
For all my bones, that ev'n with anguiſh ake,
Are troubled, yea my ſoul is troubled ſore,
And thou, O Lord, how long? turn Lord, reſtore
My ſoul, O ſave me for thy goodneſs ſake:
For in death no remembrance is of thee;
Who in the grave can celebrate thy praiſe?
Weary I am with ſighing out my days,
Nightly my couch I make a kind of ſea;
My bed I water with my tears; mine eye
Through grief conſumes, is waxen old and dark
I'th'midſt of all mine enemies that mark.
Depart all ye that work iniquity,
Depart from me, for the voice of my weeping
The Lord hath heard, the Lord hath heard my pray'r,
My ſupplication with acceptance fair
The Lord will own, and have me in his keeping.
Mine enemies ſhall all be blank and daſh'd
With much confuſion; then grown red with ſhame,
They ſhall return in haſte the way they came,
And in a moment ſhall be quite abaſh'd.

Psal. VII. Aug. 14. 1653.

Upon the words of Chuſh the Benjamite againſt him.

LORD my God to thee I fly,
Save me and ſecure me under
Thy protection while I cry,
Leſt as a lion (and no wonder)
He haſte to tear my ſoul aſunder,
Tearing and no reſcue nigh.

Lord my God if I have thought
Or done this, if wickedneſs
Be in my hands, if I have wrought
Ill to him that meant me peace,
Or to him have render'd leſs,
And not free'd my foe for nought;

Let th' enemy purſue my ſoul
And overtake it, let him tread
My life down to the earth, and roll
In the duſt my glory dead,
In the duſt and there out-ſpread
Lodge it with diſhonor foul.

Riſe Jehovah in thine ire,
Rouſe thyſelf amidſt the rage
Of my foes that urge like fire;
And wake for me, their fury' aſſwage;
Judgment here thou didſt engage
And command which I deſire.

So th' aſſemblies of each nation
Will ſurround thee, ſeeking right,

Thence to thy glorious habitation
Return on high and in their ſight.
Jehovah judgeth moſt upright
All people from the world's foundation.

Judge me, Lord, be judge in this
According to my righteouſneſs,
And the innocence which is
Upon me: cauſe at length to ceaſe
Of evil men the wickedneſs
And their pow'r that do amiſs.

But the juſt eſtabliſh faſt,
Since thou art the juſt God that tries
Hearts and reins. On God is caſt
My defenſe, and in him lies,
In him who both juſt and wiſe
Saves th' upright of heart at laſt.

God is a juſt judge and ſevere,
And God is every day offended;
If the unjuſt will not forbear,
His ſword he whets, his bow hath bended
Already, and for him intended
The tools of death, that waits him near.

(His arrows purpoſely made he
For them that perſecute.) Behold
He travels big with vanity,
Trouble he hath conceiv'd of old
As in a womb, and from that mold
Hath at length brought forth a lie.

He digg'd a pit, and delv'd it deep,
And fell into the pit he made;

His

His miſchief that due courſe doth keep,
Turns on his head, and his ill trade
Of violence will undelay'd
Fall on his crown with ruin ſteep.

Then will I Jehovah's praiſe
According to his juſtice raiſe,
And ſing the Name and Deity
Of Jehovah the moſt high.

PSAL. VIII. Aug. 14. 1653.

O Jehovah our Lord, how wondrous great
And glorious is thy name through all the earth!
So as above the Heav'ns thy praiſe to ſet
Out of the tender mouths of lateſt birth.

Out of the mouths of babes and ſucklings thou
Haſt founded ſtrength becauſe of all thy foes,
To ſtint th' enemy, and ſlack th avenger's brow,
That bends his rage thy providence to' oppoſe.

When I behold thy Heav'ns, thy fingers art,
The moon and ſtars which thou ſo bright haſt ſet
In the pure firmament, then ſaith my heart,
O what is man that thou remembreſt yet,

And think'ſt upon him; or of man begot,
That him thou viſit'ſt, and of him art found?
Scarce to be leſs than Gods, thou mad'ſt his lot,
With honor and with ſtate thou haſt him crown'd.

O'er the works of thy hand thou mad'ſt him Lord,
Thou haſt put all under his lordly feet,

All flocks, and herds, by thy commanding word,
All beaſts that in the field or foreſt meet,

Fowl of the Heav'ns, and fiſh that through the wet
Sea paths in ſhoals do ſlide, and know no dearth.
O Jehovah our Lord, how wondrous great
And glorious is thy name through all the earth!

April, 1648. J. M.

Nine of the Pſalms done into meter, wherein all, but what is diſtinguiſh'd by inverted comma's, are the very words of the text, tranſlated from the original.

PSAL. LXXX.

1 THOU Shepherd that doſt Iſrael 'keep'
Give ear 'in time of need,'
Who leadeſt like a flock of ſheep
'Thy loved' Joſeph's ſeed,
That ſitſt between the Cherubs 'bright,'
'Between their wings out-ſpread,'
Shine forth, 'and from thy cloud give light,'
'And on our foes thy dread.'
2 In Ephraim's view and Benjamin's,
And in Manaſſe's ſight,
Awake * thy ſtrength, come, and 'be ſeen'
'To' ſave us 'by thy might.'
3 Turn us again, 'thy grace divine'
'To us' O God 'vouchſafe;'
Cauſe thou thy face on us to ſhine,
And then we ſhall be ſafe.
4 Lord God of Hoſts, how long wilt thou,
How long wilt thou declare

Thy

* Gnorera.

Thy * ſmoking wrath, ‘ and angry brow’
  Againſt thy people’s pray’r!
5 Thou feed’ſt them with the bread of tears,
  Their bread with tears they eat,
And mak’ſt them † largely drink the tears
  ‘ Wherewith their cheeks are wet.’
6 A ſtrife thou mak’ſt us ‘ and a prey’
  To every neighbour foe,
Among themſelves they ‡ laugh, they ‡ play,
  And ‡ flouts at us they throw.
7 Return us, ‘ and thy grace divine’
  O God of Hoſts ‘ vouchſafe,’
Cauſe thou thy face on us to ſhine,
  And then we ſhall be ſafe.
8 A vine from Egypt thou haſt brought,
  ‘ Thy free love made it thine,’
And drov’ſt out nations, ‘ proud and haut,’
  To plant this ‘ lovely’ vine.
9 Thou did’ſt prepare for it a place,
  And root it deep and faſt,
That it ‘ began to grow apace,’
  ‘ And’ fill’d the land ‘ at laſt.’
10 With her ‘ green’ ſhade that cover’d ‘ all,’
  The hills were ‘ over-ſpread,’
Her boughs as ‘ high as’ cedars tall
  ‘ Advanc’d their lofty head.’
11 Her branches ‘ on the weſtern ſide’
  Down to the ſea ſhe ſent,
And ‘ upward’ to that river ‘ wide’
  Her other branches ‘ went.’
12 Why haſt thou laid her hedges low,
  And broken down her fence,
That all may pluck her, as they go,
  ‘ With rudeſt violence?’

* Gnaſhanta. † Shaliſh. ‡ Jilgnagu.

13 The 'tuſked' boar out of the wood
Up turns it by the roots,
Wild beaſts there brouze, and make their food
'Her grapes and tender ſhoots.'
14 Return now, God of Hoſts, look down
From Heav'n thy ſeat divine,
Behold 'us, but without a frown,'
And viſit this 'thy' vine.
15 Viſit this vine, which thy right hand
Hath ſet, and planted 'long,'
And the young branch, that for thyſelf
Thou haſt made firm and ſtrong.
16 But now it is conſum'd with fire,
And cut 'with axes' down,
They periſh at thy dreadful ire,
At thy rebuke and frown.
17 Upon the man of thy right hand
Let thy 'good' hand be 'laid,'
Upon the ſon of man, whom thou
Strong for thyſelf haſt made.
18 So ſhall we not go back from thee
'To ways of ſin and ſhame,'
Quicken us thou, then 'gladly' we
Shall call upon thy Name.'
19 Return us, 'and thy grace divine'
Lord God of Hoſts 'vouchſafe,'
Cauſe thou thy face on us to ſhine,
And then we ſhall be ſafe.

PSAL. LXXXI.

1 TO God our ſtrength ſing loud, 'and clear,'
Sing loud to God 'our King,'
To Jacob's God, 'that all may hear,'
Loud acclamations ring.

2 Pre-

2 Prepare a hymn, prepare a ſong,
The timbrel hither bring,
The 'chearful' pſaltry bring along,
And harp 'with' pleaſant 'ſtring.'
3 Blow, 'as is wont,' in the new moon
With trumpets 'lofty ſound,'
Th' appointed time, the day whereon
Our ſolemn feaſt 'comes round.'
4 This was a ſtatute 'giv'n of old'
For Iſrael 'to obſerve,'
A law of Jacob's God, 'to hold,'
'From whence they might not ſwerve.'
5 This he a teſtimony ordain'd
In Joſeph, 'not to change,'
When as he paſs'd through Egypt land;
The tongue I heard was ſtrange.
6 From burden, 'and from ſlaviſh toil'
I ſet his ſhoulder free:
His hands from pots, 'and miry ſoil,'
Deliver'd were 'by me.
7 When trouble did thee ſore aſſail,
'On me then' didſt thou call,
And I to free thee 'did not fail,'
'And led thee out of thrall.'
I anſwer'd thee in * thunder deep
With clouds incompaſs'd round;
I try'd thee at the water 'ſteep'
Of Meriba 'renown'd.'
8 Hear, O my People, 'hearken well,'
I teſtify to thee,
'Thou antient ſtock of' Iſrael,
If thou wilt liſt to me,

* Be Sether ragnam.

9 Throughout the land of thy abode
No alien God ſhall be,
Nor ſhalt thou to a foreign God
In honor bend thy knee.
10 I am the Lord thy God which brought
Thee out of Egypt land;
Aſk large enough, and I, 'beſought,'
Will grant thy full demand.
11 And yet my people would not 'hear',
'Nor' hearken to my voice;
And Iſrael, 'whom I lov'd ſo dear,'
Miſlik'd me for his choice.
12 Then did I leave them to their will,
And to their wand'ring mind;
'Their own conceits they follow'd ſtill,
Their own devices blind.
13 O that my people would 'be wiſe,'
'To' ſerve me 'all their days,'
And O that Iſrael would 'adviſe'
'To' walk my 'righteous' ways.
14 Then would I ſoon bring down their foes,
'That now ſo proudly riſe,'
And turn my hand againſt 'all thoſe'
'That are' their enemies.
15 Who hate the Lord ſhould 'then be fain'
'To' bow to him and bend,
But 'they, his people, ſhould remain,'
Their time ſhould have no end.
16 And he would feed them 'from the ſhock'
With flow'r of fineſt wheat,
And ſatisfy them from the rock
With honey 'for their meat.'

Psal. LXXXII.

1 GOD in the * great * aſſembly ſtands
‘ Of kings and lordly ſtates,’
† Among the Gods, † on both his hands
He judges and debates.
2 How long will ye ‡ pervert the right
With ‡ judgment falſe and wrong,
Favoring the wicked ‘ by your might,’
‘ Who thence grow bold and ſtrong?’
3 ‖ Regard the ‖ weak and fatherleſs,
‖ Diſpatch the ‖ poor man’s cauſe,
And § raiſe the man in deep diſtreſs
By § juſt and equal laws.
4 Defend the poor and deſolate,
And reſcue from the hands
Of wicked men the low eſtate
Of him ‘ that help demands.’
5 They know not, nor will underſtand,
In darkneſs they walk on,
The earth’s foundations all are ⸸ mov’d,
And § out of order gone.
6 I ſaid that ye were Gods, yea all
The ſons of God moſt high;
7 But ye ſhall die like men, and fall
As other princes ‘ die.’
8 Riſe God, ** judge thou the earth ‘ in might,’
This ‘ wicked’ earth ** redreſs,
For thou art he who ſhalt by right
The nations all poſſeſs.

Psal.

* Bagnadath-el. † Bekerev. ‡ Tiſhphetu gnavel.
‖ Shiphtu-dal. § Hatzdiku. ⸸ Jimmotu. ** Shiphta.

Psal. LXXXIII.

1 BE not thou ſilent 'now at length,'
O God hold not thy peace,
Sit thou not ſtill O God of 'ſtrength,'
'We cry, and do not ceaſe.'
2 For lo thy 'furious' foes 'now' * ſwell,
And * ſtorm outrageouſly,
And they that hate thee 'proud and fell'
Exalt their heads full high.
3 Againſt thy people they † contrive
‡ Their plots and counſels deep,
‖ Them to inſnare they chiefly ſtrive,
§ Whom thou doſt hide and keep.
4 Come let us cut them off, ſay they,
Till they no nation be,
That Iſrael's name for ever may
Be loſt in memory.
5 For they conſult ⸸ with all their might,
And all as one in mind
Themſelves againſt thee they unite,
And in firm union bind.
6 The tents of Edom, and the brood
Of 'ſcornful' Iſhmael,
Moab, with them of Hagar's blood,
'That in the deſert dwell,'
7 Gebal and Ammon 'there conſpire,'
And 'hateful' Amalec,
The Philiſtims, and they of Tyre,
'Whoſe bounds the Sea doth check.

8 With

* Jehemajun. † Jagnarimu. ‡ Sod. ‖ Jirthjagnatſugnal. § Tſephuneca. ⸸ Lev jachdau.

8 With them 'great' Aſhur alſo bands
'And doth confirm the knot:
'All theſe have lent their armed hands'
To aid the ſons of Lot.
9 Do to them as to Midian 'bold,'
'That waſted all the coaſt,'
To Siſera, and as 'is told'
'Thou didſt to Jabin's 'hoſt,'
'When' at the brook of Kiſhon 'old'
'They were repuls'd and ſlain,'
10 At Endor quite cut off, and roll'd,
As dung upon the plain.
11 As Zeb and Oreb evil ſped,
So let their princes ſpeed,
As Zeba, and Zalmunna 'bled,'
So let their princes 'bleed.
12 'For they amidſt their pride' have ſaid,
By right now ſhall we ſeiſe
God's houſes, 'and will now invade'
* Their ſtately palaces.
13 My God, oh make them as a wheel,
'No quiet let them find,'
Giddy and 'reſtleſs' let 'them reel'
Like ſtubble from the wind.
14 As 'when' an 'aged' wood takes fire
'Which on a ſudden ſtrays,'
The 'greedy' flame runs higher and higher
Till all the mountains blaze,
15 So with thy whirlwind them purſue,
And with thy tempeſt chaſe;
16 † And till they † yield thee honor due;
Lord fill with ſhame their face.
17 Aſham'd,

* Neoth Elohim bears both. † They ſeek thy Name. Heb.

87 Aſham'd, and troubled let them be,
Troubled, and ſham'd for ever,
Ever confounded, and ſo die
With ſhame, 'and ſcape it never.'
18 Then ſhall they know that thou whoſe name
Jehovah is alone,
Art the moſt high, 'and thou the ſame'
O'er all the earth 'art one.'

Psal. LXXXIV.

1 HOW lovely are thy dwellings fair!
O Lord of Hoſts, how dear
The 'pleaſant' tabernacles are,
'Where thou doſt dwell ſo near!
2 My ſoul doth long and almoſt die
Thy courts O Lord to ſee,
My heart and fleſh aloud do cry,
O living God, for thee.
3 There ev'n the ſparrow 'freed from wrong'
Hath found a houſe of 'reſt,'
The ſwallow there, to lay her young
Hath built her 'brooding' neſt,
Ev'n by thy altars, Lord of Hoſts,
'They find their ſafe abode,'
'And home they fly from round the coaſts'
'Toward thee,' my King, my God.
4 Happy, who in thy houſe reſide,
Where thee they ever praiſe,
5 Happy, whoſe ſtrength in thee doth bide,
And in their hearts thy ways.
6 They paſs through Baca's 'thirſty' vale,
'That dry and barren ground,'

As

As through a fruitful watry dale
Where ſprings and ſhow'rs abound.
7 They journey on from ſtrength to ſtrength
'With joy and gladſome chear,'
'Till' all before 'our' God 'at length'
In Sion do appear.
8 Lord God of Hoſts hear 'now' my prayer,
O Jacob's God give ear,
9 Thou God our ſhield look on the face
Of thy anointed 'dear.'
10 For one day in thy courts 'to be'
Is better, 'and more bleſt,'
Than 'in the joys of vanity'
A thouſand days 'at beſt.'
I in the temple of my God
Had rather keep a door,
Than dwell in tents, 'and rich abode,'
With ſin 'for evermore.'
11 For God the Lord both ſun and ſhield
Gives grace and glory 'bright,'
No good from them ſhall be withheld
Whoſe ways are juſt and right.
12 Lord 'God' of Hoſts 'that reign'ſt on high,'
That man is 'truly' bleſt,
Who 'only' on thee doth rely,
And in thee only reſt.

Psal. LXXXV.

1 THY land to favor graciouſly
Thou haſt not Lord been ſlack,
Thou haſt from 'hard' captivity
Returned Jacob back.

2 Th'

2 Th' iniquity thou didſt forgive
‘ That wrought’ thy people woe,
And all their ſin, ‘ that did thee grieve,’
Haſt hid ‘ where none ſhall know.’
3 Thine anger all thou hadſt remov'd,
And ‘ calmly didſt return
From thy * fierce wrath which we had prov'd
Far worſe than fire to burn.
4 God of our ſaving health and peace,
Turn us, and us reſtore,
Thine indignation cauſe to ceaſe
Toward us, ‘ and chide no more.’
5 Wilt thou be angry without end,
For ever angry thus,
Wilt thou thy frowning ire extend
From age to age on us?
6 Wilt thou not † turn, and ‘ hear our voice,’
And us again † revive,
That ſo thy people may rejoice
By thee preſerv'd alive.
7 Cauſe us to ſee thy goodneſs, Lord,
To us thy mercy ſhew,
Thy ſaving health to us afford,
‘ And life in us renew.’
8 ‘ And now’ what God the Lord will ſpeak,
I will ‘ go ſtrait and’ hear,
For to his people he ſpeaks peace,
And to his ſaints ‘ full dear,’
To his dear ſaints he will ſpeak peace,
But let them never more
Return to folly, ‘ but ſurceaſe
‘ To treſpaſs as before.’

9 Surely

* Heb. ‘ The burning heat of thy wrath,’
† Heb. ‘ turn to quicken us.’

9 Surely to ſuch as do him fear
Salvation is at hand,
And glory ſhall 'ere long appear'
'To' dwell within our land.
10 Mercy and truth 'that long were miſs'd'
Now 'joyfully' are met,
'Sweet' peace and righteouſneſs have kiſs'd,
'And hand in hand are ſet.'
11 Truth from the earth, 'like to a flow'r,'
Shall bud and bloſſom 'then,'
And Juſtice from her heav'nly bow'r
Look down 'on mortal men.'
12 The Lord will alſo then beſtow
Whatever thing is good,
Our land ſhall forth in plenty throw
Her fruits 'to be our food.'
13 Before him Righteouſneſs ſhall go
'His royal harbinger,'
Then * will he come, and not be ſlow,
His footſteps cannot err.

PSAL. LXXXVI.

1 THY 'gracious' ear, O Lord, incline,
O hear me, 'I thee pray,'
For I am poor, and almoſt pine
With need, 'and ſad decay.'
2 Preſerve my ſoul, for I † have trod
Thy ways, and love the juſt,
Save

* Heb. 'He will ſet his ſteps to the way.'
† Heb. 'I am good, loving, a doer of good and holy things.

Save thou thy ſervant, O my God,
Who 'ſtill' in thee doth truſt.
3 Pity me, Lord, for daily thee
I call; 4. O make rejoice
Thy ſervant's ſoul; for Lord to thee
I lift my ſoul 'and voice.'
5 For thou art good, thou Lord art prone
To pardon, thou to all
Art full of mercy, thou 'alone'
To them that on thee call.
6 Unto my ſupplication, Lord,
Give ear, and to the cry
Of my 'inceſſant' pray'rs afford
Thy hearing graciouſly.
7 I in the day of my diſtreſs
Will call on thee 'for aid;'
For thou wilt 'grant' me 'free acceſs,'
'And' anſwer 'what I pray'd.'
8 Like thee among the Gods is none,
O Lord, nor any works
'Of all that other Gods have done'
Like to thy 'glorious' works.
9 The nations all whom thou haſt made
Shall come, 'and all ſhall frame'
To bow them low before thee, Lord,
And glorify thy name.
10 For great thou art, and wonders great
By thy ſtrong hand are done,
Thou 'in thy everlaſting ſeat'
Remaineſt God alone.
11 Teach me, O Lord, thy way 'moſt right,'
I in thy truth will bide,
To fear thy name my heart unite,
'So ſhall it never ſlide.'

12 Thee will I praiſe, O Lord my God,
‘ Thee honor and adore’
With my whole heart, and blaze abroad
Thy name for evermore.
13 For great thy mercy is tow’rd me,
And thou haſt free’d my ſoul,
Ev’n from the loweſt Hell ſet free,
‘ From deepeſt darkneſs foul.’
14 O God the proud againſt me riſe,
And violent men are met
To ſeek my life, and in their eyes
No fear of thee have ſet.
15 But thou, Lord, art the God moſt mild,
Readieſt thy grace to ſhew,
Slow to be angry, and ‘ art ſtil’d’
Moſt merciful, moſt true.
16 O turn to me ‘ thy face at length,’
And me have mercy on,
Unto thy ſervant give thy ſtrength,
And ſave thy handmaid’s ſon.
17 Some ſign of good to me afford,
And let my foes ‘ then’ ſee,
And be aſham’d, becauſe thou Lord
Doſt help and comfort me.

Psal. LXXXVII.

AMONG the holy mountains ‘ high’
Is his foundation faſt,
‘ There ſeated is his ſanctuary,’
‘ His temple there is plac’d.’
2 Sion’s ‘ fair’ gates the Lord loves more
Than all the dwellings ‘ fair’

Of

Of Jacob's 'land, though there be ſtore,'
'And all within his care.'
3 City of God, moſt glorious things
Of thee 'abroad' are ſpoke;
4 I mention Egypt, 'where proud kings'
'Did our forefathers yoke.'
I mention Babel to my friends,
Philiſtia 'full of ſcorn,'
And Tyre with Ethiops 'utmoſt ends,'
Lo this man there was born:
5 But 'twice that praiſe ſhall in our ear'
Be ſaid of Sion 'laſt,'
This and this man was born in her,
High God ſhall fix her faſt.
6 The Lord ſhall write it in a ſcroll
That ne'er ſhall be out-worn,
When he the nations doth inroll,
That this man there was born.
7 Both they who ſing, and they who dance,
'With ſacred ſongs are there,'
In three 'freſh brooks, and ſoft ſtreams glance,
'And' all my fountains 'clear.'

PSAL. LXXXVIII.

1 LORD God that doſt me ſave and keep,
All day to thee I cry;
And all night long before thee 'weep,'
Before thee 'proſtrate lie.'
2 Into thy preſence let my pray'r
'With ſighs devout aſcend,'
And to my cries, that 'ceaſeleſs are,'
Thine ear with favor bend.

3 For

3 For cloy'd with woes and trouble ſore
Surcharg'd my ſoul doth lie,
My life 'at death's unchearful door'
Unto the grave draws nigh.
4 Reckon'd I am with them that paſs
Down to the 'diſmal' pit,
I am a * man, but weak alas,
And for that name unfit.
5 From life diſcharg'd and parted quite
Among the dead to 'ſleep,'
And like the ſlain 'in bloody fight'
That in the grave lie 'deep'.
Whom thou remembereſt no more,
Doſt never more regard,
Them from thy hand deliver'd o'er
'Death's hideous houſe hath barr'd.
6 Thou in the loweſt pit 'profound'
Haſt ſet me 'all forlorn,'
Where thickeſt darkneſs 'hovers round,'
In horrid deeps 'to mourn.'
7 Thy wrath, 'from which no ſhelter ſaves,'
Full ſore doth preſs on me;
* Thou break'ſt upon me all thy waves,
* And all thy waves break me.
8 Thou doſt my friends from me eſtrange,
And mak'ſt me odious,
Me to them odious, 'for they change,'
And I here pent up thus.
9 Through ſorrow, and affliction great,
Mine eye grows dim and dead,
Lord, all the day I thee intreat,
My hands to thee I ſpread.

10 Wilt

* Heb. 'A man without manly ſtrength.'
* The Hebr. bears both.

10 Wilt thou do wonders on the dead,
Shall the deceas'd ariſe
And praiſe thee ‘ from their loathſome bed’
‘ With pale and hollow eyes ?’
11 Shall they thy loving kindneſs tell
On whom the grave ‘ hath hold,’
Or they who in perdition ‘ dwell,’
Thy faithfulneſs ‘ unfold ?’
12 In darkneſs can thy mighty ‘ hand’
‘ Or’ wondrous acts be known,
Thy juſtice in the ‘ gloomy’ land
Of ‘ dark’ oblivion ?
13 But I to thee, O Lord, do cry,
‘ Ere yet my life be ſpent,’
And ‘ up to thee’ my pray’r ‘ doth hie,’
Each morn, and thee prevent.
14 Why wilt thou, Lord, my ſoul forſake,
And hide thy face from me,
15 That am already bruis'd, and † ſhake
With terror ſent from thee ?
Bruis'd, and afflicted, and ‘ ſo low’
As ready to expire,
While I thy terrors undergo
Aſtoniſh'd with thine ire.
16 Thy fierce wrath over me doth flow,
Thy threatnings cut me through :
17 All day they round about me go,
Like waves they me purſue.
18 Lover and friend thou haſt remov'd,
And ſever'd from me far :
They ‘ fly me now’ whom I have lov'd,
And as in darkneſs are.

† Heb. Præ Concuſſione.

A Pa-

A Paraphraſe on Psal. CXIV.

This and the following Pſalm were done by the Author at fifteen years old.

WHEN the bleſt ſeed of Terah's faithful ſon
After long toil their liberty had won,
And paſt from Pharian fields to Canaan land,
Led by the ſtrength of the Almighty's hand,
Jehovah's wonders were in Iſrael ſhown,
His praiſe and glory was in Iſrael known.
That ſaw the troubled ſea, and ſhivering fled,
And ſought to hide his froth-becurled head
Low in the earth; Jordan's clear ſtreams recoil,
As a faint hoſt that hath receiv'd the foil.
The high, huge-bellied mountains ſkip like rams
Amongſt their ewes, the little hills like lambs.
Why fled the ocean? And why ſkipt the mountains?
Why turned Jordan tow'rd his cryſtal fountains?
Shake earth, and at the preſence be aghaſt
Of him that ever was, and ay ſhall laſt,
That glaſſy floods from rugged rocks can cruſh,
And make ſoft rills from fiery flint-ſtones guſh.

Psal. CXXXVI.

LET us with a gladſome mind
Praiſe the Lord, for he is kind,
For his mercies ay indure,
Ever faithful, ever ſure.

Let

Let us blaze his name abroad,
For of Gods, he is the God;
For his &c.

O let us his praiſes tell,
Who doth the wrathful tyrants quell.
For his &c.

Who with his miracles doth make
Amazed Heav'n and Earth to ſhake,
For his &c.

Who by his wiſdom did create
The painted Heav'ns ſo full of ſtate.
For his &c.

Who did the ſolid earth ordain
To riſe above the watry plain.
For his &c.

Who by his all-commanding might
Did fill the new-made world with light.
For his &c.

And caus'd the golden-treſſed ſun,
All the day long his courſe to run.
For his &c.

The horned moon to ſhine by night,
Amongſt her ſpangled ſiſters bright.
For his &c.

He with his thunder-claſping hand
Smote the firſt-born of Egypt land.
For his &c.

And in deſpight of Pharaoh fell,
He brought from thence his Iſrael.
For his &c.

The ruddy waves he cleft in twain
Of the Erythræan main.
For his &c.

The floods ſtood ſtill like walls of glaſs,
While the Hebrew bands did paſs.
For his &c.

But full ſoon they did devour
The tawny king with all his power.
For his &c.

His choſen people he did bleſs
In the waſteful wilderneſs.
For his &c.

In bloody battel he brought down
Kings of proweſs and renown.
For his &c.

He foil'd bold Seon and his hoſt,
That rul'd the Amorrean coaſt.
For his &c.

And large-limb'd Og he did ſubdue,
With all his over-hardy crew.
For his &c.

And to his ſervant Iſrael
He gave their land therein to dwell.
For his &c.

He hath with a piteous eye
Beheld us in our miſery.
For his &c.

And freed us from the ſlavery
Of the invading enemy.
For his &c.

All living creatures he doth feed,
And with full hand ſupplies their need.
For his &c.

Let us therefore warble forth
His mighty majeſty and worth.
For his &c.

That his manſion hath on high
Above the reach of mortal eye.
For his mercies ay indure,
Ever faithful, ever ſure.

JOANNIS MILTONI
LONDINENSIS
POEMATA.

Quorum pleraque intra Annum Ætatis Vigeſimum
Conſcripſit.

HÆC quæ ſequuntur de Authore teſtimonia, tametſi ipſe intelligebat non tam de ſe quam ſupra ſe eſſe dicta, eò quod præclaro ingenio viri, nec non amici ita ferè ſolent laudare, ut omnia ſuis potius virtutibus, quam veritati congruentia nimis cupidè affingant, noluit tamen horum egregiam in ſe voluntatem non eſſe notam; cum alii præſertim ut id faceret magnopere ſuaderent. Dum enim nimiæ laudis invidiam totis ab ſe viribus amolitur, ſibique quod plus æquo eſt non attributum eſſe mavult, judicium interim hominum cordatorum atque illuſtrium quin ſummo ſibi honori ducat, negare non poteſt.

Joannes Baptiſta Manſus, Marchio Villenſis, Neapolitanus, ad Joannem Miltonum Anglum.

UT mens, forma, decor, facies, mos, ſi pietas ſic,
Non Anglus, verùm hercle Angelus ipſe fores.

Ad Joannem Miltonum Anglum triplici poeſeos laurea coronandum, Græca nimirum, Latina, atque Hetruſca, Epigramma Joannis Salſilli Romani.

CEDE Meles, cedat depreſſa Mincius urna;
Sebetus Taſſum deſinat uſque loqui;
At Thameſis victor cunctis ferat altior undas,
Nam per te, Milto, par tribus unus erit.

Ad Joannem Miltonum.

GRæcia Mæonidem, jactet ſibi Roma Maronem,
Anglia Miltonum jactat utrique parem.

Selvaggi.

Al Signior Gio. Miltoni Nobile Ingleſe.

O D E.

ERGIMI all' Etra ò Clio
Perche di ſtelle intreccierò corona
Non più del Biondo Dio
La Fronde eterna in Pindo, e in Elicona,
Dienſi a merto maggior, maggiori i fregi,
A' celeſte virtù celeſti pregi.

Non puo del tempo edace
Rimaner preda, eterno alto valore
Non puo l'oblio rapace
Furar dalle memorie eccelſo onore,
Su l'arco di mia cetra un dardo forte
Virtù m'adatti, e ferirò la morte.
Del Ocean profondo
Cinta dagli ampi gorghi Anglia riſiede
Separata dal mondo,
Però che il ſuo valor l'umana eccede:
Queſta feconda sà produrre Eroi,
Ch' hanno a ragion del ſovruman tra noi.

Alla virtù ſbandita
Danno ne i petti lor fido ricetto,
Quella gli è ſol gradita,
Perche in lei ſan trovar gioia, e diletto;
Ridillo tu, Giovanni, e moſtra in tanto
Con tua vera virtù, vero il mio Canto.

Lungi

Lungi dal Patrio lido
Spinſe Zeuſi l'induſtre ardente brama ;
Ch' udio d'Helena il grido
Con aurea tromba rimbombar la fama,
E per poterla effigiare al paro
Dalle più belle Idee traſſe il più raro.

Coſi l'Ape Ingegnoſa
Trae con induſtria il ſuo liquor pregiato
Dal giglio e dalla roſa,
E quanti vaghi fiori ornano il prato ;
Formano un dolce ſuon diverſe Chorde,
Fan varie voci melodia concorde.

Di bella gloria amenta
Milton dal Ciel natio per varie parti
Le peregrine piante
Volgeſti a ricercar ſcienze, ed arti ;
Del Gallo regnator vedeſti i Regni,
E dell' Italia ancor gl' Eroi piu degni.

Fabro quaſi divino
Sol virtù rintracciando il tuo penſiero
Vide in ogni confino
Chi di nobil valor calca il ſentiero ;
L'ottimo dal miglior dopo ſcegliea
Per fabbricar d'ogni virtu l'Idea.

Quanti nacquero in Flora
O in lei del parlar Toſco appreſer l'arte,
La cui memoria onora
Il mondo fatta eterna in dotte carte,
Voleſti ricercar per tuo teſoro,
E parlaſti con lor nell' opre loro.

Nell' altera Babelle
Per te il parlar confuſe Giove in vano,
Che per varie favelle
Di ſe ſteſſa trofeo cadde ſu'l piano:
Ch' Ode oltr' all Anglia il ſuo piu degno Idioma
Spagna, Francia, Toſcana, e Grecia e Roma.

I piu profondi arcani
Ch' occulta la natura e in cielo e in terra
Ch' à Ingegni ſovrumani
Troppo avara tal' hor gli chiude, e ſerra,
Chiaramente conoſci, e giungi al fine
Della moral virtude al gran confine.

Non batta il Tempo l'ale,
Fermiſi immoto, e in un fermin ſi gl' anni,
Che di virtù immortale
Scorron di troppo ingiurioſi a i danni;
Che s'opre degne di Poema o ſtoria
Furon gia, l'hai preſenti alla memoria.

Dammi tua dolce Cetra
Se vuoi ch'io dica del tuo dolce canto,
Ch' inalzandoti all' Etra
Di farti huomo celeſte ottiene il vanto,
Il Tamigi il dirà che gl' e conceſſo
Per te ſuo cigno parreggiar Permeſſo.

I o che in riva del Arno
Tento ſpiegar tuo merto alto, e preclaro
So che fatico indarno,
E ad ammirar, non a lodarlo imparo;
Freno dunque la lingua, e aſcolto il core
Che ti prende a lodar con lo ſtupore.

Del ſig. Antonio Francini gentilhuomo Fiorentino.

JOANNI MILTONI LONDINENSI.

Juveni patria, virtutibus eximio,

VIRO qui multa peregrinatione, ſtudio cuncta orbis terrarum loca perſpexit, ut novus Ulyſſes omnia ubique ab omnibus apprehenderet:

Polyglotto, in cujus ore linguæ jam deperditæ ſic reviviſcunt, ut idiomata omnia ſint in ejus laudibus infacunda; Et jure ea percallet, ut admirationes et plauſus populorum ab propria ſapientia excitatos intelligat:

Illi, cujus animi dotes corporiſque ſenſus ad admirationem commovent, et per ipſam motum cuique auferunt; cujus opera ad plauſus hortantur, ſed * venuſtate vocem laudatoribus adimunt.

Cui in memoria totus orbis; in intellectu ſapientia; in voluntate ardor gloriæ; in ore eloquentia; harmonicos cœleſtium ſphærarum ſonitus aſtronomia duce audienti; characteres mirabilium naturæ per quos Dei magnitudo deſcribitur magiſtra philoſophia legenti; antiquitatum latebras, vetuſtatis excidia, eruditionis ambages, comite aſſidua autorum lectione,

 Exqui-

* vaſtitate. Edit. 1645.

Exquirenti, reſtauranti, percurrenti.
At cur nitor in arduum ?

Illi in cujus virtutibus evulgandis ora Famæ non ſufficiant, nec hominum ſtupor in laudandis ſatis eſt, reverentiæ et amoris ergo hoc ejus meritis debitum admirationis tributum offert Carolus Datus Patricius Florentinus,

Tanto homini ſervus, tantæ virtutis amator.

ELEGIARUM

LIBER PRIMUS.

ELEGIA PRIMA

Ad CAROLUM DEODATUM.

TAndem, chare, tuæ mihi pervenere tabellæ,
Pertulit & voces nuncia charta tuas;
Pertulit occiduâ Devæ Ceſtrenſis ab orâ
Virgivium prono quà petit amne ſalum.
Multùm crede juvat terras aluiſſe remotas
Pectus amans noſtri, tamque fidele caput,
Quodque mihi lepidum tellus longinqua ſodalem
Debet, at unde brevi reddere juſſa velit.
Me tenet urbs refluâ quam Thameſis alluit undâ,
Meque nec invitum patria dulcis habet.
Jam nec arundiferum mihi cura reviſere Camum,
Nec dudum vetiti me laris angit amor.
Nuda nec arva placent, umbraſque negantia molles,
Quàm male Phœbicolis convenit ille locus!
Nec duri libet uſque minas perferre magiſtri
Cæteraque ingenio non ſubeunda meo.
Si ſit hoc exilium patrios adiiſſe penates,
Et vacuum curis otia grata ſequi,
Non ego vel profugi nomen, ſortemve recuſo,
Lætus & exilii conditione fruor.

O utinam vates nunquam graviora tuliſſet
Ille Tomitano flebilis exul agro;
Non tunc Ionio quicquam ceſſiſſet Homero,
Neve foret victo laus tibi prima Maro.
Tempora nam licèt hic placidis dare libera Muſis,
Et totum rapiunt me mea vita libri.
Excipit hinc feſſum ſinuoſi pompa theatri,
Et vocat ad plauſus garrula ſcena ſuos.
Seu catus auditur ſenior, ſeu prodigus hæres,
Seu procus, aut poſitâ caſſide miles adeſt,
Sive decennali fœcundus lite patronus
Detonat inculto barbara verba foro;
Sæpe vafer gnato ſuccurrit ſervus amanti,
Et naſum rigidi fallit ubique patris;
Sæpe novos illic virgo mirata calores
Quid ſit amor neſcit, dum quoque neſcit, amat.
Sive cruentatum furioſa Tragœdia ſceptrum
Quaſſat, & effuſis crinibus ora rotat,
Et dolet, & ſpecto, juvat & ſpectaſſe dolendo,
Interdum & lachrymis dulcis amaror ineſt:
Seu puer infelix indelibata reliquit
Gaudia, & abrupto flendus amore cadit,
Seu ferus è tenebris iterat Styga criminis ultor
Conſcia funereo pectora torre movens,
Seu mœret Pelopeia domus, ſeu nobilis Ili,
Aut luit inceſtos aula Creontis avos.
Sed neque ſub tecto ſemper nec in urbe latemus,
Irrita nec nobis tempora veris eunt.
Nos quoque lucus habet vicinâ conſitus ulmo,
Atque ſuburbani nobilis umbra loci.
Sæpius hic blandas ſpirantia ſidera flammas
Virgineos videas præteriiſſe choros.
Ah quoties dignæ ſtupui miracula formæ
Quæ poſſit ſenium vel reparare Jovis!

Ah

Ah quoties vidi ſuperantia lumina gemmas,
Atque faces quotquot volvit uterque polus;
Collaque bis vivi Pelopis quæ brachia vincant,
Quæque fluit puro nectare tincta via,
Et decus eximium frontis, tremuloſque capillos,
Aurea quæ fallax retia tendit Amor;
Pellaceſque genas, ad quos hyacinthina ſordet
Purpura, & ipſe tui floris, Adoni, rubor!
Cedite laudatæ toties Heroides olim,
Et quæcunque vagum cepit amica Jovem.
Cedite Achæmeniæ turritâ fronte puellæ,
Et quot Suſa colunt, Memnoniamque Ninon.
Vos etiam Danaæ faſces ſubmittite Nymphæ,
Et vos Iliacæ, Romuleæque nurus.
Nec Pompeianas Tarpëia Muſa columnas
Jactet, & Auſoniis plena theatra ſtolis.
Gloria Virginibus debetur prima Britannis,
Extera ſat tibi ſit fœmina poſſe ſequi.
Tuque urbs Dardaniis Londinum ſtructa colonis
Turrigerum latè conſpicienda caput,
Tu nimium felix intra tua mœnia claudis
Quicquid formoſi pendulus orbis habet.
Non tibi tot cœlo ſcintillant aſtra ſereno
Endymioneæ turba miniſtra deæ,
Quot tibi conſpicuæ formáque auróque puellæ
Per medias radiant turba videnda vias.
Creditur huc geminis veniſſe invecta columbis
Alma pharetrigero milite cincta Venus,
Huic Cnidon, & riguas Simoentis flumine valles,
Huic Paphon, & roſeam poſt habitura Cypron.
Aſt ego, dum pueri ſinit indulgentia cæci,
Mœnia quàm ſubitò linquere fauſta paro;
Et vitare procul maleſidæ infamia Circes
Atria, divini Molyos uſus ope.

Stat

Stat quoque juncoſas Cami remeare paludes,
Atque iterum raucæ murmur adire Scholæ.
Interea fidi parvum cape munus amici,
Paucaque in alternos verba coacta modos.

Elegia Secunda, Anno Ætatis 17.

In obitum Præconis Academici Cantabrigienſis.

TE, qui conſpicuus baculo fulgente ſolebas
Palladium toties ore ciere gregem,
Ultima præconum præconem te quoque ſæva
Mors rapit, officio nec favet ipſa ſuo.
Candidiora licet fuerint tibi tempora plumis
Sub quibus accipimus delituiſſe Jovem,
O dignus tamen Hæmonio juveneſcere ſucco,
Dignus in Æſonios vivere poſſe dies,
Dignus quem Stygiis medicâ revocaret ab undis
Arte Coronides, ſæpe rogante dea.
Tu ſi juſſus eras acies accire togatas,
Et celer à Phœbo nuntius ire tuo,
Talis in Iliacâ ſtabat Cyllenius aula
Alipes, æthereâ miſſus ab arce Patris.
Talis & Eurybates ante ora furentis Achillei
Rettulit Atridæ juſſa ſevera ducis.
Magna ſepulchrorum regina, ſatelles Averni
Sæva nimis Muſis, Palladi ſæva nimis,
Quin illos rapias qui pondus inutile terræ,
Turba quidem eſt telis iſta petenda tuis.
Veſtibus hunc igitur pullis Academia luge,
Et madeant lachrymis nigra feretra tuis.
Fundat & ipſa modos querebunda Elegëia triſtes,
Perſonet & totis nænia mœſta ſcholis.

Ele-

Elegia Tertia, Anno Ætatis 17.

In obitum * Præſulis Wintonienſis.

Mœſtus eram, & tacitus nullo comitante ſedebam,
  Hærebantque animo triſtia plura meo,
Protinus en ſubiit funeſtæ cladis imago
  Fecit in Angliaco quam Libitina ſolo;
Dum procerum ingreſſa eſt ſplendentes marmore turres
  Dira ſepulchrali mors metuenda face;
Pulſavitque auro gravidos & jaſpide muros,
  Nec metuit ſatrapum ſternere falce greges.
Tunc memini clarique ducis, fratriſque verendi
  Intempeſtivis oſſa cremata rogis:
Et memini Heroum quos vidit ad æthera raptos,
  Flevit & amiſſos Belgia tota duces.
At te præcipuè luxi digniſſime Præſul,
  Wintoniæque olim gloria magna tuæ;
Delicui fletu, & triſti ſic ore querebar,
  Mors fera Tartareo diva ſecunda Jovi,
Nonne ſatis quod ſylva tuas perſentiat iras,
  Et quod in herboſos jus tibi detur agros,
Quodque afflata tuo marceſcant lilia tabo,
  Et crocus, & pulchræ Cypridi ſacra roſa,
Nec finis ut ſemper fluvio contermina quercus
  Miretur lapſus prætereuntis aquæ?
Et tibi ſuccumbit liquido quæ plurima cœlo
  Evehitur pennis quamlibet augur avis,
Et quæ mille nigris errant animalia ſylvis,
  Et quod alunt mutum Proteos antra pecus.
Invida, cum tanti tibi ſit conceſſa poteſtas;
  Quid juvat humanâ tingere cæde manus?

Nobile-

* Lancelot Andrews, who died Sept. 21. 1626.

Nobileque in pectus certas acuiſſe ſagittas,
Semideamque animam ſede fugâſſe ſuâ ?
Talia dum lacrymans alto ſub pectore volvo,
Roſcidus occiduis Heſperus exit aquis,
Et Tarteſſiaco ſubmerſerat æquore currum
Phœbus, ab eöo littore menſus iter.
Nec mora, membra cavo poſui refovenda cubili,
Condiderant oculos noxque ſoporque meos :
Cum mihi viſus eram lato ſpatiarier agro,
Heu nequit ingenium viſa referre meum.
Illic puniceâ radiabant omnia luce,
Ut matutino cum juga ſole rubent.
Ac veluti cum pandit opes Thaumantia proles,
Veſtitu nituit multicolore ſolum.
Non dea tam variis ornavit floribus hortos
Alcinoi, Zephyro Chloris amata levi.
Flumina vernantes lambunt argentea campos,
Ditior Heſperio flavet arena Tago.
Serpit odoriferas per opes levis aura Favoni,
Aura ſub innumeris humida nata roſis,
Talis in extremis terræ Gangetidis oris
Luciferi regis fingitur eſſe domus.
Ipſe racemiferis dum denſas vitibus umbras
Et pellucentes miror ubique locos,
Ecce mihi ſubito Præſul Wintonius aſtat,
Sidereum nitido fulſit in ore jubar ;
Veſtis ad auratos defluxit candida talos,
Inſula divinum cinxerat alba caput.
Dumque ſenex tali incedit venerandus amictu,
Intremuit læto florea terra ſono.
Agmina gemmatis plaudunt cœleſtia pennis,
Pura triumphali perſonat æthra tubâ.
Quiſque novum amplexu comitem cantuque ſalutat,
Hoſque aliquis placido miſit ab ore ſonos ;

Nate

Nate veni, & patrii felix cape gaudia regni,
Semper ab hinc duro, nate, labore vaca.
Dixit, & aligero tetigerunt nablia turmæ,
At mihi cum tenebris aurea pulſa quies.
Flebam turbatos Cephaleiâ pellice ſomnos,
Talia contingant ſomnia ſæpe mihi.

Elegia Quarta, Anno Ætatis 18.

Ad Thomam Junium præceptorem ſuum, apud mercatores Anglicos Hamburgæ agentes, Paſtoris munere fungentem.

CUrre per immenſum ſubitò mea littera pontum,
I, pete Teutonicos læve per æquor agros;
Segnes rumpe moras, & nil, precor, obſtet eunti,
Et feſtinantis nil remoretur iter.
Ipſe ego Sicanio frænantem carcere ventos
Æolon, & virides ſollicitabo Deos,
Cæruleamque ſuis comitatam Dorida Nymphis,
Ut tibi dent placidam per ſua regna viam.
At tu, ſi poteris, celeres tibi ſume jugales,
Vecta quibus Colchis fugit ab ore viri;
Aut queis Triptolemus Scythicas devenit in oras
Gratus Eleuſinâ miſſus ab urbe puer.
Atque ubi Germanas flavere videbis arenas
Ditis ad Hamburgæ mœnia flecte gradum,
Dicitur occiſo quæ ducere nomen ab Hamâ,
Cimbrica quem fertur clava dediſſe neci.
Vivit ibi antiquæ clarus pietatis honore
Præſul Chriſtocolas paſcere doctus oves;
Ille quidem eſt animæ pluſquam pars altera noſtræ,
Dimidio vitæ vivere cogor ego.

Hei

Hei mihi quot pelagi, quot montes interjecti
Me faciunt aliâ parte carere mei!
Charior ille mihi quàm tu doctiſſime Graium
Cliniadi, pronepos qui Telamonis erat;
Quàmque Stagirites generoſo magnus alumno,
Quem peperit Lybico Chaonis alma Jovi.
Qualis Amyntorides, qualis Philyrëius Heros
Myrmidonum regi, talis & ille mihi.
Primus ego Aonios illo præeunte receſſus
Luſtrabam, & bifidi ſacra vireta jugi,
Pierioſque hauſi latices, Clioque favente,
Caſtalio ſparſi læta ter ora mero.
Flammeus at ſignum ter viderat arietis Æthon,
Induxitque auro lanea terga novo,
Biſque novo terram ſparſiſti Chlori ſenilem
Gramine, biſque tuas abſtulit Auſter opes:
Necdum ejus licuit mihi lumina paſcere vultu,
Aut linguæ dulces aure bibiſſe ſonos.
Vade igitur, curſuque Eurum præverte ſonorum,
Quàm ſit opus monitis res docet, ipſa vides.
Invenies dulci cum conjuge fortè ſedentem,
Mulcentem gremio pignora chara ſuo,
Forſitan aut veterum prælarga volumina patrum
Verſantem, aut veri biblia ſacra Dei,
Cæleſtive animas ſaturantem rore tenellas,
Grande ſalutiferæ religionis opus.
Utque ſolet, multam ſit dicere cura ſalutem,
Dicere quam decuit, ſi modo adeſſet, herum.
Hæc quoque paulum oculos in humum defixa modeſtos
Verba verecundo ſis memor ore loqui:
Hæc tibi, ſi teneris vacat inter prælia Muſis,
Mittit ab Angliaco littore fida manus.
Accipe ſinceram, quamvis ſit ſera, ſalutem;
Fiat & hoc ipſo gratior illa tibi.

Sera

Sera quidem, ſed vera fuit, quam caſta recepit
Icaris à lento Penelopeia viro.
Aſt ego quid volui manifeſtum tollere crimen,
Ipſe quod ex omni parte levare nequit?
Arguitur tardus meritò, noxamque fatetur,
Et pudet officium deſeruiſſe ſuum.
Tu modò da veniam faſſo, veniamque roganti,
Crimina diminui, quæ patuere, ſolent.
Non ferus in pavidos rictus diducit hiantes,
Vulnifico pronos nec rapit ungue leo.
Sæpe fariſſiferi crudelia pectora Thracis
Supplicis ad mœſtas delicuere preces.
Extenſæque manus avertunt fulminis ictus,
Placat & iratos hoſtia parva Deos.
Jamque diu ſcripſiſſe tibi fuit impetus illi,
Neve moras ultra ducere paſſus Amor.
Nam vaga Fama refert, heu nuntia vera malorum!
In tibi finitimis bella tumere locis,
Teque tuamque urbem truculento milite cingi,
Et jam Saxonicos arma paraſſe duces.
Te circum latè campos populatur Enyo,
Et ſata carne virûm jam cruor arva rigat;
Germaniſque ſuum conceſſit Thracia Martem,
Illuc Odryſios Mars pater egit equos;
Perpetuòque comans jam defloreſcit oliva,
Fugit & æriſonam Diva peroſa tubam,
Fugit io terris, & jam non ultima virgo
Creditur ad ſuperas juſta volaſſe domos.
Te tamen intereà belli circumſonat horror,
Vivis & ignoto ſolus inopsque ſolo;
Et, tibi quam patrii non exhibuere penates,
Sede peregrinâ quæris egenus opem.
Patria dura parens, & ſaxis ſævior albis
Spumea quæ pulſat littoris unda tui.

Siccine

Siccine te decet innocuos exponere fœtus,
Siccine in externam ferrea cogis humum,
Et ſinis ut terris quærant alimenta remotis
Quos tibi proſpiciens miſerat ipſe Deus,
Et qui læta ferunt de cœlo nuntia, quique
Quæ via poſt cineres ducat ad aſtra, docent?
Digna quidem Stygiis quæ vivas clauſa tenebris,
Æternâque animæ digna perire fame!
Haud aliter vates terræ Theſbitidis olim
Preſſit inaſſueto devia teſqua pede,
Deſertaſque Arabum ſalebras, dum regis Achabi
Effugit atque tuas, Sidoni dira, manus.
Talis & horriſono laceratus membra flagello,
Paulus ab Æmathiâ pellitur urbe Cilix.
Piſcoſæque ipſum Gergeſſæ civis lëſum
Finibus ingratus juſſit abire ſuis.
At tu ſume animos, nec ſpes cadat anxia curis,
Nec tua concutiat decolor oſſa metus.
Sis etenim quamvis fulgentibus obſitus armis,
Intententque tibi millia tela necem,
At nullis vel inerme latus violabitur armis,
Deque tuo cuſpis nulla cruore bibet.
Namque eris ipſe Dei radiante ſub ægide tutus,
Ille tibi cuſtos, & pugil ille tibi;
Ille Sionææ qui tot ſub mœnibus arcis
Aſſyrios fudit nocte ſilente viros;
Inque fugam vertit quos in Samaritidas oras
Miſit ab antiquis priſca Damaſcus agris,
Terruit & denſas pavido cum rege cohortes,
Aere dum vacuo buccina clara ſonat,
Cornea pulvereum dum verberat ungula campum,
Currus arenoſam dum quatit actus humum,
Auditurque hinnitus equorum ad bella ruentûm,
Et ſtrepitus ferrî, murmuraque alta virûm.

Et

Et tu (quod ſupereſt miſeris) ſperare memento,
Et tua magnanimo pectore vince mala;
Nec dubites quandoque frui melioribus annis,
Atque iterum patrios poſſe videre lares.

Elegia Quinta, Anno Ætatis 20.

In adventum veris.

IN ſe perpetuo Tempus revolubile gyro
Jam revocat Zephyros vere tepente novos;
Induiturque brevem Tellus reparata juventam,
Jamque ſoluta gelu dulce vireſcit humus.
Fallor? an & nobis redeunt in carmina vires,
Ingeniumque mihi munere veris adeſt?
Munere verus adeſt, iterumque vigeſcit ab illo
(Quis putet) atque aliquod jam ſibi poſcit opus.
Caſtalis ante oculos, bifidumque cacumen oberrat,
Et mihi Pyrenen ſomnia nocte ferunt;
Concitaque arcano fervent mihi pectora motu,
Et furor, & ſonitus me ſacer intus agit.
Delius ipſe venit, video Penëide lauro
Implicitos crines, Delius ipſe venit.
Jam mihi mens liquidi raptatur in ardua cœli,
Perque vagas nubes corpore liber eo;
Perque umbras, perque antra feror penetralia vatum,
Et mihi fana patent interiora Deûm;
Intuiturque animus toto quid agatur Olympo,
Nec fugiunt oculos Tartara cæca meos.
Quid tam grande ſonat diſtento ſpiritus ore?
Quid parit hæc rabies, quid ſacer iſte furor?
Ver mihi, quod dedit ingenium, cantabitur illo;
Profuerint iſto reddita dona modo.

Jam

Jam Philomela tuos foliis adoperta novellis
  Inſtituis modulos, dum ſilet omne nemus:
Urbe ego, tu ſylvâ ſimul incipiamus utrique,
  Et ſimul adventum veris uterque canat.
Veris io rediere vices, celebremus honores
  Veris, & hoc ſubeat Muſa * perennis opus.
Jam ſol Æthiopas fugiens Tithoniaque arva,
  Flectit ad Arctoas aurea lora plagas.
Eſt breve noctis iter, brevis eſt mora noctis opacæ,
  Horrida cum tenebris exulat illa ſuis.
Jamque Lycaonius plauſtrum cœleſte Bootes
  Non longâ ſequitur feſſus ut ante viâ;
Nunc etiam ſolitas circum Jovis atria toto
  Excubias agitant ſidera rara polo.
Nam dolus, & cædes, & vis cum nocte receſſit,
  Neve Giganteum Dii timuere ſcelus.
Forte aliquis ſcopuli recubans in vertice paſtor,
  Roſcida cum primo ſole rubeſcit humus,
Hac, ait, hac certè caruiſti nocte puellâ
  Phœbe tuâ, celeres quæ retineret equos.
Læta ſuas repetit ſylvas, pharetramque reſumit
  Cynthia, Luciferas ut videt alta rotas,
Et tenues ponens radios gaudere videtur
  Officium fieri tam breve fratris ope.
Deſere, Phœbus ait, thalamos Aurora ſeniles,
  Quid juvat effœto procubuiſſe toro?
Te manet Æolides viridi venator in herba,
  Surge, tuos ignes altus Hymettus habet.
Flava verecundo dea crimen in ore fatetur,
  Et matutinos ocius urget equos.
Exuit inviſam Tellus rediviva ſenectam,
  Et cupit amplexus Phœbe ſubire tuos;
Et cupit, & digna eſt, quid enim formoſius illâ,
  Pandit ut omniferos luxurioſa ſinus,

Atque

* quotannis. Edit. 1645.

Atque Arabum ſpirat meſſes, & ab ore venuſto
Mitia cum Paphiis fundit amoma roſis!
Ecce coronatur ſacro frons ardua luco,
Cingit ut Idæam pinea turris Opim;
Et vario madidos intexit flore capillos,
Floribus & viſa eſt poſſe placere ſuis.
Floribus effuſos ut erat redimita capillos
Tenario placuit diva Sicana Deo.
Aſpice Phœbe tibi faciles hortantur amores,
Mellitaſque movent flamina verna preces.
Cinnameâ Zephyrus leve plaudit odorifer alâ,
Blanditiaſque tibi ferre videntur aves.
Nec ſine dote tuos temeraria quærit amores
Terra, nec optatos poſcit egena toros,
Alma ſalutiferum medicos tibi gramen in uſus
Præbet, & hinc titulos adjuvat ipſa tuos.
Quòd ſi te pretium, ſi te fulgentia tangunt
Munera, (muneribus ſæpe coemptus Amor)
Illa tibi oſtentat quaſcunque ſub æquore vaſto,
Et ſuperinjectis montibus abdit opes.
Ah quoties cum tu clivoſo feſſus Olympo
In veſpertinas præcipitaris aquas,
Cur te, inquit, curſu languentem Phœbe diurno
Heſperiis recipit Cærula mater aquis?
Quid tibi cum Tethy! Quid cum Tarteſſide lymphâ,
Dia quid immundo perluis ora ſalo?
Frigora Phœbe meâ melius captabis in umbrâ,
Huc ades, ardentes imbue rore comas.
Mollior egelidâ veniet tibi ſomnus in herbâ,
Huc ades, & gremio lumina pone meo.
Quàque jaces circum mulcebit lene ſuſurrans
Aura per humentes corpora fuſa roſas.
Nec me (crede mihi) terrent Semelëia fata,
Nec Phaetonteo fumidus axis equo;

Cum

Cum tu Phœbe tuo ſapientius uteris igni,
Huc ades & gremio lumina pone meo.
Sic Tellus laſciva ſuos ſuſpirat amores;
Matris in exemplum cætera turba ruunt.
Nunc etenim toto currit vagus orbe Cupido,
Languenteſque fovet ſolis ab igne faces.
Inſonuere novis lethalia cornua nervis,
Triſte micant ferro tela coruſca novo.
Jamque vel invictam tentat ſuperaſſe Dianam,
Quæque ſedet ſacro Veſta pudica foco.
Ipſa ſeneſcentem reparat Venus annua formam,
Atque iterum tepido creditur orta mari.
Marmoreas juvenes clamant Hymenæe per urbes,
Littus io Hymen, & cava ſaxa ſonant.
Cultior ille venit tunicâque decentior apta,
Puniceum redolet veſtis odora crocum.
Egrediturque frequens ad amœni gaudia veris
Virgineos auro cincta puella ſinus.
Votum eſt cuique ſuum, votum eſt tamen omnibus unum,
Ut ſibi quem cupiat, det Cytherea virum.
Nunc quoque ſeptenâ modulatur arundine paſtor,
Et ſua quæ jungat carmina Phyllis habet.
Navita nocturno placat ſua ſidera cantu,
Delphinaſque leves ad vada ſumma vocat.
Jupiter ipſe alto cum conjuge ludit Olympo,
Convocat & famulos ad ſua feſta Deos.
Nunc etiam Satyri, cum ſera crepuſcula ſurgunt,
Pervolitant celeri florea rura choro,
Sylvanuſque ſuâ Cypariſſi fronde revinctus,
Semicaperque Deus, ſemideuſque caper.
Quæque ſub arboribus Dryades latuere vetuſtis
Per juga, per ſolos expatiantur agros.
Per ſata luxuriat fruticetaque Mænalius Pan,
Vix Cybele mater, vix ſibi tuta Ceres;

Atque

Atque aliquam cupidus prædatur Oreada Faunus,
Conſulit in trepidos dum ſibi nympha pedes,
Jamque latet, latitanſque cupit male tecta videri,
Et fugit, & fugiens pervelit ipſa capi.
Dii quoque non dubitant cœlo præponere ſylvas,
Et ſua quiſque ſibi numina lucus habet.
Et ſua quiſque diu ſibi numina lucus habeto,
Nec vos arborea dii precor ite domo.
Te referant miſeris te Jupiter aurea terris
Sæcla, quid ad nimbos aſpera tela redis?
Tu ſaltem lentè rapidos age Phœbe jugales
Quà potes, & ſenſim tempora veris eant;
Brumaque productas tardè ferat hiſpida noctes,
Ingruat & noſtro ſerior umbra polo.

Elegia Sexta.

Ad Carolum Deodatum ruri commorantem,

Qui cum Idibus Decemb. ſcripſiſſet, & ſua carmina excuſari poſtulaſſet ſi ſolito minus eſſet bona, quod inter lautitias quibus erat ab amicis acceptus, haud ſatis felicem operam Muſis dare ſe poſſe affirmabat, hoc habuit reſponſum.

MITTO tibi ſanam non pleno ventre ſalutem,
Qua tu diſtento fortè carere potes.
At tua quid noſtram prolectat Muſa camœnam,
Nec ſinit optatas poſſe ſequi tenebras?
Carmine ſcire velis quàm te redamemque colamque,
Crede mihi vix hoc carmine ſcire queas.
Nam neque noſter amor modulis includitur arctis,
Nec venit ad claudos integer ipſe pedes.
Quàm bene ſolennes epulas, hilaremque Decembrim,
Feſtaque cœlifugum quæ coluere Deum,

Deliciaſque refers, hyberni gaudia ruris,
Hauſtaque per lepidos Gallica muſta focos!
Quid quereris refugam vino dapibuſque poeſin?
Carmen amat Bacchum, carmina Bacchus amat.
Nec puduit Phœbum virides geſtaſſe corymbos,
Atque hederam lauro præpoſuiſſe ſuæ.
Sæpius Aoniis clamavit collibus Euœ
Myſta Thyoneo turba novena choro.
Naſo Corallæis mala carmina miſit ab agris:
Non illic epulæ, non ſata vitis erat.
Quid niſi vina, roſaſque racemiferumque Lyæum
Cantavit brevibus Tëia Muſa modis?
Pindaricoſque inflat numeros Teumeſius Euan,
Et redolet ſumptum pagina quæque merum;
Dum gravis everſo currus crepat axe ſupinus,
Et volat Eleo pulvere fuſcus eques.
Quadrimoque madens Lyricen Romanus Iaccho
Dulce canit Glyceran, flavicomamque Chloen.
Jam quoque lauta tibi generoſo menſa paratu
Mentis alit vires, ingeniumque fovet.
Maſſica fœcundam deſpumant pocula venam,
Fundis & ex ipſo condita metra cado.
Addimus his artes, fuſumque per intima Phœbum
Corda, favent uni Bacchus, Apollo, Ceres.
Scilicet haud mirum tam dulcia carmina per te
Numine compoſito tres peperiſſe Deos.
Nunc quoque Threſſa tibi cælato barbitos auro
Inſonat argutâ molliter icta manu;
Auditurque chelys ſuſpenſa tapetia circum,
Virgineos tremulâ quæ regat arte pedes.
Illa tuas ſaltem teneant ſpectacula Muſas,
Et revocent, quantum crapula pellit iners.
Crede mihi dum pſallit ebur, comitataque plectrum
Implet odoratos feſta chorea tholos,

Percipies

Percipies tacitum per pectora ſerpere Phœbum,
Quale repentinus permeat oſſa calor,
Perque puellares oculos digitumque ſonantem
Irruet in totos lapſa Thalia ſinus.
Namque Elegia levis multorum cura Deorum eſt,
Et vocat ad numeros quemlibet illa ſuos;
Liber adeſt elegis, Eratoque, Cereſque, Venuſque,
Et cum purpureâ matre tenellus Amor.
Talibus inde licent convivia larga poetis,
Sæpius & veteri commaduiſſe mero.
At qui bella refert, & adulto ſub Jove cœlum,
Heroaſque pios, ſemideoſque duces,
Et nunc ſancta canit ſuperum conſulta deorum,
Nunc latrata fero regna profunda cane,
Ille quidem parcè Samii pro more magiſtri
Vivat, & innocuos præbeat herba cibos;
Stet prope fagineo pellucida lympha catillo,
Sobriaque è puro pocula fonte bibat.
Additur huic ſceleriſque vacans, & caſta juventus,
Et rigidi mores, & ſine labe manus.
Qualis veſte nitens ſacrâ, & luſtralibus undis
Surgis ad infenſos augur iture Deos.
Hoc ritu vixiſſe ferunt poſt rapta ſagacem
Lumina Tireſian, Ogygiumque Linon,
Et lare devoto profugum Calchanta, ſenemque
Orpheon edomitis ſola per antra feris;
Sic dapis exiguus, ſic rivi potor Homerus
Dulichium vexit per freta longa virum,
Et per monſtrificam Perſeiæ Phœbados aulam,
Et vada fœmineis inſidioſa ſonis,
Perque tuas rex ime domos, ubi ſanguine nigro
Dicitur umbrarum detinuiſſe greges.
Diis etenim ſacer eſt vates, divûmque ſacerdos,
Spirat & occultum pectus, & ora Jovem.

At tu ſiquid agam ſcitabere (ſi modò ſaltem
  Eſſe putas tanti noſcere ſiquid agam)
Paciferum canimus cœleſti ſemine regem,
  Fauſtaque ſacratis ſæcula pacta libris,
Vagitumque Dei, & ſtabulantem paupere tecto
  Qui ſuprema ſuo cum patre regna colit,
Stelliparumque polum, modulanteſque æthere turmas,
  Et ſubitò eliſos ad ſua fana Deos.
Dona quidem dedimus Chriſti natalibus illa,
  Illa ſub auroram lux mihi prima tulit.
Te quoque preſſa manent patriis meditata cicutis,
  Tu mihi, cui recitem, judicis inſtar eris.

Elegia Septima, Anno Ætatis 19.

Nondum blanda tuas leges Amathuſia nôram,
  Et Paphio vacuum pectus ab igne fuit.
Sæpe cupidineas, puerilia tela, ſagittas,
  Atque tuum ſprevi maxime numen Amor.
Tu puer imbelles dixi transfige columbas,
  Conveniunt tenero mollia bella duci.
Aut de paſſeribus tumidos age, parve, triumphos,
  Hæc ſunt militiæ digna trophæa tuæ.
In genus humanum quid inania dirigis arma?
  Non valet in fortes iſta pharetra viros.
Non tulit hoc Cyprius, (neque enim Deus ullus ad iras
  Promptior) & duplici jam ferus igne calet.
Ver erat, & ſummæ radians per culmina villæ
  Attulerat primam lux tibi Maie diem:
At mihi adhuc refugam quærebant lumina noctem,
  Nec matutinum ſuſtinuere jubar.
Aſtat Amor lecto, pictis amor impiger alis,
  Prodidit aſtantem mota pharetra Deum:

Prodidit

Prodidit & facies, & dulce minantis ocelli,
Et quicquid puero dignum & Amore fuit.
Talis in æterno juvenis Sigeius Olympo
Miſcet amatori pocula plena Jovi;
Aut qui formoſas pellexit ad oſcula nymphas
Thiodamantæus Naide raptus Hylas.
Addideratque iras, ſed & has decuiſſe putares,
Addideratque truces, nec ſine felle minas.
Et miſer exemplo ſapuiſſes tutiùs, inquit,
Nunc mea quid poſſit dextera teſtis eris.
Inter & expertos vires numerabere noſtras,
Et faciam vero per tua damna fidem.
Ipſe ego ſi neſcis ſtrato Pythone ſuperbum
Edomui Phœbum, ceſſit & ille mihi;
Et quoties meminit Peneidos, ipſe fatetur
Certiùs & graviùs tela nocere mea.
Me nequit adductum curvare peritiùs arcum,
Qui poſt terga ſolet vincere Parthus eques:
Cydoniuſque mihi cedit venator, & ille
Inſcius uxori qui necis author erat.
Eſt etiam nobis ingens quoque victus Orion,
Herculeaque manus, Herculeuſque comes.
Jupiter ipſe licet ſua fulmina torqueat in me,
Hærebunt lateri ſpicula noſtra Jovis.
Cætera quæ dubitas meliùs mea tela docebunt,
Et tua non leviter corda petenda mihi.
Nec te ſtulte tuæ poterunt defendere Muſæ,
Nec tibi Phœbæus porriget anguis opem.
Dixit, & aurato quatiens mucrone ſagittam,
Evolat in tepidos Cypridos ille ſinus.
At mihi riſuro tonuit ferus ore minaci,
Et mihi de puero non metus ullus erat.
Et modò quà noſtri ſpatiantur in urbe Quirites,
Et modò villarum proxima rura placent.

Turba frequens, faciéque ſimillima turba dearum
Splendida per medias itque reditque vias.
Auctaque luce dies gemino fulgore coruſcat,
Fallor? an & radios hinc quoque Phœbus habet.
Hæc ego non fugi ſpectacula grata ſeverus,
Impetus & quò me fert juvenilis, agor.
Lumina luminibus malè providus obvia miſi,
Neve oculos potui continuiſſe meos.
Unam fortè aliis ſupereminuiſſe notabam,
Principium noſtri lux erat illa mali.
Sic Venus optaret mortalibus ipſa videri,
Sic regina Deûm conſpicienda fuit.
Hanc memor objecit nobis malus ille Cupido,
Solus & hos nobis texuit antè dolos.
Nec procul ipſe vafer latuit, multæque ſagittæ,
Et facis à tergo grande pependit onus.
Nec mora, nunc ciliis hæſit, nunc virginis ori,
Inſilit hinc labiis, inſidet inde genis:
Et quaſcunque agilis partes jaculator oberrat,
Hei mihi, mille locis pectus inerme ferit.
Protinus inſoliti ſubierunt corda furores,
Uror amans intùs, flammaque totus eram.
Interea miſero quæ jam mihi ſola placebat,
Ablata eſt oculis non reditura meis.
Aſt ego progredior tacitè querebundus, & excors,
Et dubius volui ſæpe referre pedem.
Findor, & hæc remanet, ſequitur pars altera votum,
Raptaque tam ſubitò gaudia flere juvat.
Sic dolet amiſſum proles Junonia cœlum,
Inter Lemniacos præcipitata focos.
Talis & abreptum ſolem reſpexit, ad Orcum
Vectus ab attonitis Amphiaraus equis.
Quid faciam infelix, & luctu victus? amores
Nec licet inceptos ponere, neve ſequi.

O utinam ſpectare ſemel mihi detur amatos
Vultus, & coràm triſtia verba loqui;
Forſitan & duro non eſt adamante creata,
Forte nec ad noſtras ſurdeat illa preces.
Crede mihi nullus ſic infeliciter arſit,
Ponar in exemplo primus & unus ego.
Parce precor teneri cum ſis Deus ales amoris,
Pugnent officio nec tua facta tuo.
Jam tuus O certè eſt mihi formidabilis arcus,
Nate deâ, jaculis nec minus igne potens:
Et tua fumabunt noſtris altaria donis,
Solus & in ſuperis tu mihi ſummus eris.
Deme meos tandem, verùm nec deme furores,
Neſcio cur, miſer eſt ſuaviter omnis amans:
Tu modo da facilis, poſthæc mea ſiqua futura eſt,
Cuſpis amaturos figat ut una duos.

HÆC ego mente olim lævâ, ſtudioque ſupino
Nequitiæ poſui vana trophæa meæ.
Scilicet abreptum ſic me malus impulit error,
Indociliſque ætas prava magiſtra fuit.
Donec Socraticos umbroſa Academia rivos
Præbuit, admiſſum dedocuitque jugum.
Protinus extinctis ex illo tempore flammis,
Cincta rigent multo pectora noſtra gelu.
Unde ſuis frigus metuit puer ipſe ſagittis,
Et Diomedeam vim timet ipſa Venus.

In Proditionem Bombardicam.

CUM ſimul in regem nuper ſatrapaſque Britannos
Auſus es infandum perfide Fauxe nefas,
Fallor? an & mitis voluiſti ex parte videri,
Et penſare malâ cum pietate ſcelus?

Scilicet hos alti miſſurus ad atria cœli,
Sulphureo curru flammivoliſque rotis.
Qualiter ille feris caput inviolabile Parcis
Liquit Iördanios turbine raptus agros.

In eandem.

SIccine tentaſti cœlo donâſſe Iäcobum
Quæ ſeptemgemino Bellua monte lates?
Ni meliora tuum poterit dare munera numen,
Parce precor donis inſidioſa tuis.
Ille quidem ſine te conſortia ſerus adivit
Aſtra, nec inferni pulveris uſus ope.
Sic potiùs fœdos in cœlum pelle cucullos,
Et quot habet brutos Roma profana Deos.
Namque hac aut aliâ niſi quemque adjuveris arte,
Crede mihi cœli vix bene ſcandet iter.

In eandem.

PUrgatorem animæ deriſit Iäcobus ignem,
Et ſine quo ſuperûm non adeunda domus.
Frenduit hoc trinâ monſtrum Latiale coronâ,
Movit & horrificum cornua dena minax.
Et nec inultus ait temnes mea ſacra Britanne,
Supplicium ſpretâ relligione dabis.
Et ſi ſtelligeras unquam penetraveris arces,
Non niſi per flammas triſte patebit iter.
O quàm funeſto ceciniſti proxima vero,
Verbaque ponderibus vix caritura ſuis!
Nam prope Tartareo ſublime rotatus ab igni
Ibat ad æthereas umbra peruſta plagas.

In

In eandem.

QUEM modò Roma ſuis devoverat impia diris,
Et Styge damnârat Tænarioque ſinu,
Hunc vice mutatâ jam tollere geſtit ad aſtra,
Et cupit ad ſuperos evehere uſque Deos.

In inventorem bombardæ.

IApetionidem laudavit cæca vetuſtas,
Qui tulit ætheream ſolis ab axe facem;
At mihi major erit, qui lurida creditur arma,
Et trifidum fulmen ſurripuiſſe Jovi.

Ad Leonoram Romæ canentem.

ANgelus unicuique ſuus (ſic credite gentes)
Obtigit æthereis ales ab ordinibus.
Quid mirum? Leonora tibi ſi gloria major,
Nam tua præſentem vox ſonat ipſa Deum.
Aut Deus, aut vacui certè mens tertia cœli
Per tua ſecretò guttura ſerpit agens;
Serpit agens, faciliſque docet mortalia corda
Senſim immortali aſſueſcere poſſe ſono.
Quòd ſi cuncta quidem Deus eſt, per cunctaque fuſus,
In te unâ loquitur, cætera mutus habet.

Ad eandem.

ALtera Torquatum cepit Leonora poëtam,
Cujus ab inſano ceſſit amore furens.
Ah miſer ille tuo quantò feliciùs ævo
Perditus, & propter te Leonora foret!
Et te Pieriâ ſenſiſſet voce canentem
Aurea maternæ fila movere lyræ.
Quamvis Dircæo torſiſſet lumina Pentheo
Sævior, aut totus deſipuiſſet iners,
Tu tamen errantes cæcâ vertigine ſenſus
Voce eadem poteras compoſuiſſe tuâ;
Et poteras ægro ſpirans ſub corde quietem
Flexanimo cantu reſtituiſſe ſibi.

Ad eandem.

CRedula quid liquidam Sirena Neapoli jactas,
Claráque Parthenopes fana Achelöiados,
Littoreamque tuâ defunctam Naiada ripâ
Corpora Chalcidico ſacra dediſſe rogo?
Illa quidem vivitque, & amœnâ Tibridis undâ
Mutavit rauci murmura Pauſilipi.
Illic Romulidûm ſtudiis ornata ſecundis,
Atque homines cantu detinet atque Deos.

Apologus

Apologus de Ruſtico & Hero.

RUſticus ex malo ſapidiſſima poma quotannis
Legit, & urbano lecta dedit Domino:
Hinc incredibili fructûs dulcedine captus
Malum ipſam in proprias tranſtulit areolas.
Hactenus illa ferax, ſed longo debilis ævo,
Mota ſolo aſſueto, protenùs aret iners.
Quod tandem ut patuit Domino, ſpe luſus inani,
Damnavit celeres in ſua damna manus.
Atque ait, heu quantò ſatius fuit illa Coloni
(Parva licet) grato dona tuliſſe animo!
Poſſem ego avaritiam frænare, gulamque voracem:
Nunc periere mihi & fœtus & ipſe parens.

Elegiarum Finis.

SYLVARUM LIBER.

Anno Ætatis 16.

In obitum Procancellarii medici.

PARERE fati discite legibus,
Manusque Parcæ jam date supplices,
Qui pendulum telluris orbem
Iäpeti colitis nepotes.
Vos si relicto mors vaga Tænaro
Semel vocârit flebilis, heu moræ
Tentantur incassùm dolique;
Per tenebras Stygis ire certum est.
Si destinatam pellere dextera
Mortem valeret, non ferus Hercules
Nessi venenatus cruore
Æmathiâ jacuisset Oetâ.
Nec fraude turpi Palladis invidæ
Vidisset occisum Ilion Hectora, aut
Quem larva Pelidis peremit
Ense Locro, Jove lacrymante.

Si

Si triſte fatum verba Hecatëia
Fugare poſſint, Telegoni parens
Vixiſſet infamis, potentique
Ægiali ſoror uſa virgâ.
Numenque trinum fallere ſi queant
Artes medentûm, ignotaque gramina,
Non gnarus herbarum Machaon
Eurypyli cecidiſſet haſtâ.
Læſiſſet & nec te Philyreie
Sagitta echidnæ perlita ſanguine,
Nec tela te fulmenque avitum
Cæſe puer genitricis alvo.
Tuque O alumno major Apolline,
Gentis togatæ cui regimen datum,
Frondoſa quem nunc Cirrha luget,
Et mediis Helicon in undis,
Jam præfuiſſes Palladio gregi
Lætus, ſuperſtes, nec ſine gloria,
Nec puppe luſtraſſes Charontis
Horribiles barathri receſſus.
At fila rupit Perſephone tua
Irata, cum te viderit artibus
Succoque pollenti tot atris
Faucibus eripuiſſe mortis.
Colende Præſes, membra precor tua
Molli quieſcant ceſpite, & ex tuo
Creſcant roſæ, calthæque buſto,
Purpureoque hyacinthus ore.
Sit mite de te judicium Æaci,
Subrideatque Ætnæa Proſerpina,
Interque felices perennis
Elyſio ſpatiere campo.

In

In quintum Novembris, Anno Ætatis 17.

JAM pius extremâ veniens Iäcobus ab arcto
Teucrigenas populos, latéque patentia regna
Albionum tenuit, jamque inviolabile fœdus
Sceptra Caledoniis conjunxerat Anglica Scotis:
Pacificuſque novo felix diveſque ſedebat
In ſolio, occultique doli ſecurus & hoſtis:
Cum ferus igniſluo regnans Acheronte tyrannus,
Eumenidum pater, æthereo vagus exul Olympo,
Forte per immenſum terrarum erraverat orbem,
Dinumerans ſceleris ſocios, vernaſque fideles,
Participes regni poſt funera mœſta futuros;
Hic tempeſtates medio ciet aëre diras,
Illic unanimes odium ſtruit inter amicos,
Armat & invictas in mutua viſcera gentes;
Regnaque olivifera vertit florentia pace,
Et quoſcunque videt puræ virtutis amantes,
Hos cupit adjicere imperio, fraudumque magiſter
Tentat inacceſſum ſceleri corrumpere pectus,
Inſidiaſque locat tacitas, caſſeſque latentes
Tendit, ut incautos rapiat, ſeu Caſpia tigris
Inſequitur trepidam deſerta per avia prædam
Nocte ſub illuni, & ſomno nictantibus aſtris.
Talibus infeſtat populos Summanus & urbes
Cinctus cæruleæ fumanti turbine flammæ.
Jamque fluentiſonis albentia rupibus arva
Apparent, & terra Deo dilecta marino,
Cui nomen dederat quondam Neptunia proles,
Amphitryoniaden qui non dubitavit atrocem
Æquore tranato furiali poſcere bello,
Ante expugnatæ crudelia ſæcula Trojæ.
At ſimul hanc opibuſque & feſtâ pace beatam
Aſpicit, & pingues donis Cerealibus agros,

Quodque

Quodque magis doluit, venerantem numina veri
Sancta Dei populum, tandem ſuſpiria rupit
Tartareos ignes & luridum olentia ſulphur;
Qualia Trinacria trux ab Jove clauſus in Ætna
Efflat tabifico monſtroſus ab ore Tiphœus.
Igneſcunt oculi, ſtridetque adamantinus ordo
Dentis, ut armorum fragor, ictaque cuſpide cuſpis.
Atque pererrato ſolum hoc lacrymabile mundo
Inveni, dixit, gens hæc mihi ſola rebellis;
Contemtrixque jugi, noſtraque potentior arte.
Illa tamen, mea ſi quicquam tentamina poſſunt,
Non feret hoc impune diu, non ibit inulta.
Hactenus; & piceis liquido natat aëre pennis;
Quà volat, adverſi præcurſant agmine venti,
Denſantur nubes, & crebra tonitrua fulgent.
Jamque pruinoſas velox ſuperaverat Alpes,
Et tenet Auſoniæ fines, à parte ſiniſtra
Nimbifer Appenninus erat, priſcique Sabini,
Dextra veneficiis infamis Hetruria, nec non
Te furtiva Tibris Thetidi videt oſcula dantem;
Hinc Mavortigenæ conſiſtit in arce Quirini.
Reddiderant dubiam jam ſera crepuſcula lucem,
Cum circumgreditur totam Tricoronifer urbem,
Panificoſque Deos portat, ſcapuliſque virorum
Evehitur, præeunt ſubmiſſo poplite reges,
Et mendicantum ſeries longiſſima fratrum;
Cereaque in manibus geſtant funalia cæci,
Cimmeriis nati in tenebris, vitamque trahentes.
Templa dein multis ſubeunt lucentia tædis
(Veſper erat ſacer iſte Petro) fremituſque canentum
Sæpe tholos implet vacuos, & inane locorum.
Qualiter exululat Bromius, Bromiique caterva,
Orgia cantantes in Echionio Aracyntho,
Dum tremit attonitus vitreis Aſopus in undis,
Et procul ipſe cavâ reſponſat rupe Cithæron.

His

His igitur tandem ſolenni more peractis,
Nox ſenis amplexus Erebi taciturna reliquit,
Præcipiteſque impellit equos ſtimulante flagello,
Captum oculis Typhlonta, Melanchætemque ferocem,
Atque Acherontæo prognatam patre Siopen
Torpidam, & hirſutis horrentem Phrica capillis.
Interea regum domitor, Phlegetontius hæres
Ingreditur thalamos (neque enim ſecretus adulter
Producit ſteriles molli ſine pellice noctes)
At vix compoſitos ſomnus claudebat ocellos,
Cum niger umbrarum dominus, rectorque ſilentum,
Prædatorque hominum falsâ ſub imagine tectus
Aſtitit, aſſumptis micuerunt tempora canis,
Barba ſinus promiſſa tegit, cineracea longo
Syrmate verrit humum veſtis, pendetque cucullus
Vertice de raſo, & ne quicquam deſit ad artes,
Cannabeo lumbos conſtrixit fune ſalaces,
Tarda feneſtratis figens veſtigia calceis.
Talis, uti fama eſt, vaſtâ Franciſcus eremo
Tetra vagabatur ſolus per luſtra ferarum,
Sylveſtrique tulit genti pia verba ſalutis
Impius, atque lupos domuit, Lybicoſque leones.
Subdolus at tali Serpens velatus amictu
Solvit in has fallax ora execrantia voces;
Dormis nate? Etiamne tuos ſopor opprimit artus?
Immemor O fidei, pecorumque oblite tuorum!
Dum cathedram venerande tuam, diademaque triplex
Ridet Hyperboreo gens barbara nata ſub axe,
Dumque pharetrati ſpernunt tua jura Britanni:
Surge, age, ſurge piger, Latius quem Cæſar adorat,
Cui reſerata patet convexi janua cœli,
Turgentes animos, & faſtus frange procaces,
Sacrilegique ſciant, tua quid maledictio poſſit,
Et quid Apoſtolicæ poſſit cuſtodia clavis;
Et memor Heſperiæ disjectam ulciſcere claſſem,

Merſaque

Merſaque Iberorum lato vexilla profundo,
Sanctorumque cruci tot corpora fixa probroſæ,
Thermodoontea nuper regnante puella.
At tu ſi tenero mavis torpeſcere lecto,
Creſcenteſque negas hoſti contundere vires,
Tyrrhenum implebit numeroſo milite pontum,
Signaque Aventino ponet fulgentia colle:
Relliquias veterum franget, flammiſque cremabit,
Sacraque calcabit pedibus tua colla profanis,
Cujus gaudebant ſoleis dare baſia reges.
Nec tamen hunc bellis & aperto Marte laceſſes,
Irritus ille labor, tu callidus utere fraude,
Quælibet hæreticis diſponere retia fas eſt;
Jamque ad conſilium extremis rex magnus ab oris
Patricios vocat, & procerum de ſtirpe creatos,
Grandævoſque patres trabeâ, caniſque verendos;
Hos tu membratim poteris conſpergere in auras,
Atque dare in cineres, nitrati pulveris igne
Ædibus injecto, quà convenere, ſub imis.
Protinus ipſe igitur quoſcunque habet Anglia fidos
Propoſiti, factique mone, quiſquámne tuorum
Audebit ſummi non juſſa faceſſere Papæ?
Perculſosque metu ſubito, caſúque ſtupentes
Invadat vel Gallus atrox, vel ſævus Iberus.
Sæcula ſic illic tandem Mariana redibunt,
Tuque in belligeros iterum dominaberis Anglos.
Et nequid timeas, divos divaſque ſecundas
Accipe, quotque tuis celebrantur numina faſtis.
Dixit & adſcitos ponens malefidus amictus
Fugit ad infandam, regnum illætabile, Lethen.
Jam roſea Eoas pandens Tithonia portas
Veſtit inauratas redeunti lumine terras;
Mœſtaque adhuc nigri deplorans funera nati
Irrigat ambroſiis montana cacumina guttis;

Cum

Cum ſomnos pepulit ſtellatæ janitor aulæ,
Nocturnos viſus, & ſomnia grata revolvens.
Eſt locus æternâ ſeptus caligine noctis,
Vaſta ruinoſi quondam fundamina tecti,
Nunc torvi ſpelunca Phoni, Prodotæque bilinguis,
Effera quos uno peperit Diſcordia partu.
Hic inter cæmenta jacent præruptaque ſaxa,
Oſſa inhumata virûm, & trajecta cadavera ferro;
Hic Dolus intortis ſemper ſedet ater ocellis,
Jurgiaque, & ſtimulis armata Calumnia fauces,
Et Furor, atque viæ moriendi mille videntur,
Et Timor, exanguiſque locum circumvolat Horror,
Perpetuoque leves per muta ſilentia Manes
Exululant, tellus & ſanguine conſcia ſtagnat.
Ipſi etiam pavidi latitant penetralibus antri
Et Phonos & Prodotes, nulloque ſequente per antrum,
Antrum horrens, ſcopuloſum, atrum feralibus umbris:
Diffugiunt ſontes, & retrò lumina vortunt;
Hos pugiles Romæ per ſæcula longa fideles
Evocat antiſtes Babylonius, atque ita fatur.
Finibus occiduis circumfuſum incolit æquor
Gens exoſa mihi, prudens natura negavit
Indignam penitus noſtro conjungere mundo:
Illuc, ſic jubeo, celeri contendite greſſu,
Tartareoque leves diffientur pulvere in auras
Et rex & pariter ſatrapæ, ſcelerata propago,
Et quotquot fidei caluere cupidine veræ
Conſilii ſocios adhibete, operiſque miniſtros.
Finierat, rigidi cupidè paruere gemelli.
Interea longo flectens curvamine cœlos
Deſpicit æthereâ dominus qui fulgurat arce,
Vanaque perverſæ ridet conamina turbæ,
Atque ſui cauſam populi volet ipſe tueri.
Eſſe ferunt ſpatium, quà diſtat ab Aſide terra

Fertilis

Fertilis Europe, & ſpectat Mareotidas undas;
Hic turris poſita eſt Titanidos ardua Famæ
Ærea, lata, ſonans, rutilis vicinior aſtris
Quàm ſuperimpoſitum vel Athos vel Pelion Oſſæ.
Mille fores adituſque patent, totidemque feneſtræ,
Amplaque per tenues tranſlucent atria muros:
Excitat hic varios plebs agglomerata ſuſurros;
Qualiter inſtrepitant circum mulctralia bombis
Agmina muſcarum, aut texto per ovilia junco,
Dum Canis æſtivum cœli petit ardua culmen.
Ipſa quidem ſummâ ſedet ultrix matris in arce,
Auribus innumeris cinctum caput eminet olli,
Queis ſonitum exiguum trahit, atque leviſſima captat
Murmura, ab extremis patuli confinibus orbis.
Nec tot, Ariſtoride ſervator inique juvencæ
Iſidos, immiti volvebas lumina vultu,
Lumina non unquam tacito nutantia ſomno,
Lumina ſubjectas late ſpectantia terras.
Iſtis illa ſolet loca luce carentia ſæpe
Perluſtrare, etiam radianti impervia ſoli:
Milleniſque loquax auditaque viſaque linguis
Cuilibet effundit temeraria, veraque mendax
Nunc minuit, modo confictis ſermonibus auget.
Sed tamen à noſtro meruiſti carmine laudes
Fama, bonum quo non aliud veracius ullum,
Nobis digna cani, nec te memoraſſe pigebit
Carmine tam longo, ſervati ſcilicet Angli
Officiis vaga diva tuis, tibi reddimus æqua.
Te Deus, æternos motu qui temperat ignes,
Fulmine præmiſſo alloquitur, terrâque tremente:
Fama ſiles? an te latet impia Papiſtarum
Conjurata cohors in meque meoſque Britannos
Et nova ſceptrigero cædes meditata Iäcobo?
Nec plura, illa ſtatim ſenſit mandata Tonantis,

Et

Et ſatis ante fugax ſtridentes induit alas,
Induit & variis exilia corpora plumis;
Dextra tubam geſtat Temeſæo ex ære ſonoram.
Nec mora jam pennis cedentes remigat auras,
Atque parum eſt curſu celeres prævertere nubes,
Jam ventos, jam ſolis equos poſt terga reliquit:
Et primo Angliacas ſolito de more per urbes
Ambiguas voces, incertaque murmura ſpargit,
Mox arguta dolos, & deteſtabile vulgat
Proditionis opus, nec non facta horrida dictu,
Authoreſque addit ſceleris, nec garrula cæcis
Inſidiis loca ſtructa ſilet; ſtupuere relatis,
Et pariter juvenes, pariter tremuere puellæ,
Effœtique ſenes pariter, tantæque ruinæ
Senſus ad ætatem ſubito penetraverat omnem.
Attamen interea populi miſereſcit ab alto
Æthereus pater, & crudelibus obſtitit auſis
Papicolûm; capti pœnas raptantur ad acres;
At pia thura Deo, & grati ſolvuntur honores;
Compita læta focis genialibus omnia fumant;
Turba choros juvenilis agit: Quintoque Novembris
Nulla dies toto occurrit celebratior anno.

Anno ætatis 17. In obitum * Præſulis Elienſis.

ADHUC madentes rore ſqualebant genæ,
Et ſicca nondum lumina
Adhuc liquentis imbre turgebant ſalis,
Quem nuper effudi pius,
Dum mœſta charo juſta perſolvi rogo
Wintonienſis Præſulis.
Cum centilinguis Fama (proh ſemper mali
Cladiſque vera nuntia)

Spargit

* Nicholas Felton, who died October 5, 1626.

Spargit per urbes divitis Britanniæ,
Populoſque Neptuno ſatos,
Ceſſiſſe morti, & ferreis ſororibus
Te generis humani decus,
Qui rex ſacrorum illâ fuiſti in inſulâ
Quæ nomen Anguillæ tenet.
Tunc inquietum pectus irâ protinus
Ebulliebat fervidâ,
Tumulis potentem ſæpe devovens deam:
Nec vota Naſo in Ibida
Concepit alto diriora pectore,
Graiuſque vates parcius
Turpem Lycambis execratus eſt dolum,
Sponſamque Neobolen ſuam.
At ecce diras ipſe dum fundo graves,
Et imprecor neci necem,
Audiſſe tales videor attonitus ſonos
Leni, ſub aurâ, flamine:
Cæcos furores pone, pone vitream
Bilemque & irritas minas,
Quid temerè violas non nocenda numina,
Subitoque ad iras percita?
Non eſt, ut arbitraris eluſus miſer,
Mors atra Noctis filia,
Erebóve patre creta, ſive Erinnye,
Vaſtóve nata ſub Chao:
Aſt illa cœlo miſſa ſtellato Dei,
Meſſes ubique colligit;
Animaſque mole carneâ reconditas
In lucem & auras evocat;
Ut cum fugaces excitant Horæ diem
Themidos Joviſque filiæ;
Et ſempiterni ducit ad vultus patris;
At juſta raptat impios

Sub

Sub regna furvi luctuoſa Tartari,
Sedeſque ſubterraneas.
Hanc ut vocantem lætus audivi, cito
Fœdum reliqui carcerem,
Volatileſque fauſtus inter milites
Ad aſtra ſublimis feror:
Vates ut olim raptus ad cœlum ſenex
Auriga currus ignei.
Non me Bootis terruere lucidi
Sartaca tarda frigore, aut
Formidoloſi Scorpionis brachia,
Non enſis Orion tuus.
Prætervolavi fulgidi ſolis globum,
Longéque ſub pedibus deam
Vidi triformem, dum coërcebat ſuos
Frænis dracones aureis.
Erraticorum ſiderum per ordines,
Per lacteos vehor plagas,
Velocitatem ſæpe miratus novam,
Donec nitentes ad fores
Ventum eſt Olympi, & regiam cryſtallinam, &
Stratum ſmaragdis atrium.
Sed hic tacebo, nam quis effari queat
Oriundus humano patre
Amœnitates illius loci? mihi
Sat eſt in æternum frui.

Naturam non pati ſenium.

HEU quàm perpetuis erroribus acta fatiſcit
Avia mens hominum, tenebriſque immerſa profundis
Oedipodioniam volvit ſub pectore noctem!
Quæ veſana ſuis metiri facta deorum

Audet,

Audet, & inciſas leges adamante perenni
Aſſimilare ſuis, nulloque ſolubile ſæclo
Conſilium fati perituris alligat horis.
Ergóne marceſcet ſulcantibus obſita rugis
Naturæ façies, & rerum publica mater
Omniparum contracta uterum ſterileſcet ab ævo?
Et ſe faſſa ſenem malè certis paſſibus ibit
Sidereum tremebunda caput? num tetra vetuſtas
Annorumque æterna fames, ſqualorque ſituſque
Sidera vexabunt? an & inſatiabile Tempus
Eſuriet Cœlum, rapietque in viſcera patrem?
Heu, potuitne ſuas imprudens Jupiter arces
Hoc contra muniſſe nefas, et Temporis iſto
Exemiſſe malo, gyroſque dediſſe perennes?
Ergo erit ut quandoque ſono dilapſa tremendo
Convexi tabulata ruant, atque obvius ictu
Stridat uterque polus, ſuperâque ut Olympius aulâ
Decidat, horribiliſque retectâ Gorgone Pallas;
Qualis in Ægeam proles Junonia Lemnon
Deturbata ſacro cecidit de limine cœli?
Tu quoque Phœbe tui caſus imitabere nati
Precipiti curru, ſubitâque ferere ruinâ
Pronus, & extincta fumabit lampade Nereus,
Et dabit attonito feralia ſibila ponto.
Tunc etiam aërei divulſis ſedibus Hæmi
Diſſultabit apex, imoque alliſa barathro
Terrebunt Stygium dejecta Ceraunia Ditem,
In ſuperos quibus uſus erat, fraternaque bella.
At pater omnipotens fundatis fortius aſtris
Conſuluit rerum ſummæ, certoque peregit
Pondere fatorum lances, atque ordine ſummo
Singula perpetuum juſſit ſervare tenorem.
Volvitur hinc lapſu mundi rota prima diurno;
Raptat & ambitos ſociâ vertigine cœlos.

Tardior

Tardior haud ſolito Saturnus, & acer ut olim
Fulmineum rutilat criſtatâ caſſide Mavors.
Floridus æternùm Phœbus juvenile coruſcat,
Nec fovet effœtas loca per declivia terras
Devexo temone Deus; ſed ſemper amicâ
Luce potens eadem currit per ſigna rotarum.
Surgit odoratis pariter formoſus ab Indis
Æthereum pecus albenti qui cogit Olympo
Mane vocans, & ſerus agens in paſcua cœli,
Temporis & gemino diſpertit regna colore.
Fulget, obitque vices alterno Delia cornu,
Cæruleumque ignem paribus complectitur ulnis.
Nec variant elementa fidem, ſolitoque fragore
Lurida perculſas jaculantur fulmina rupes.
Nec per inane furit leviori murmure Corus,
Stringit & armiferos æquali horrore Gelonos
Trux Aquilo, ſpiratque hyemem, nimboſque volutat,
Rex maris, & raucâ circumſtrepit æquora conchâ
Oceani Tubicen, nec vaſtâ mole minorem
Ægeona ferunt dorſo Balearica cete.
Sed neque Terra tibi ſæcli vigor ille vetuſti
Priſcus abeſt, ſervatque ſuum Narciſſus odorem,
Et puer ille ſuum tenet & puer ille decorem
Phœbe tuuſque & Cypri tuus, nec ditior olim
Terra datum ſceleri celavit montibus aurum
Conſcia, vel ſub aquis gemmas. Sic denique in ævum
Ibit cunctarum ſeries juſtiſſima rerum,
Donec flamma orbem populabitur ultima, latè
Circumplexa polos, & vaſti culmina cœli;
Ingentique rogo flagrabit machina mundi.

De Idea Platonica quemadmodum Ariſtoteles intellexit.

DIcite ſacrorum præſides nemorum deæ,
Tuque O noveni perbeata numinis
Memoria mater, quæque in immenſo procul
Antro recumbis otioſa Æternitas,
Monumenta ſervans, & ratas leges Jovis,
Cœlique faſtos atque ephemeridas Deûm,
Quis ille primus cujus ex imagine
Natura ſolers finxit humanum genus,
Æternus, incorruptus, æquævus polo,
Unuſque & univerſus, exemplar Dei ?
Haud ille Palladis gemellus innubæ
Interna proles inſidet menti Jovis ;
Sed quamlibet natura ſit communior,
Tamen ſeorſùs extat ad morem unius,
Et, mira, certo ſtringitur ſpatio loci ;
Seu ſempiternus ille ſiderum comes
Cœli pererrat ordines decemplicis,
Citimúmve terris incolit lunæ globum :
Sive inter animas corpus adituras ſedens
Oblivioſas torpet ad Lethes aquas ;
Sive in remotâ forte terrarum plaga
Incedit ingens hominis archetypus gigas,
Et diis tremendus erigit celſum caput
Atlante major portitore ſiderum.
Non cui profundum cæcitas lumen dedit
Dircæus augur vidit hunc alto ſinu ;
Non hunc ſilenti nocte Plëiones nepos
Vatum ſagaci præpes oſtendit choro ;
Non hunc ſacerdos novit Aſſyrius, licet
Longos vetuſti commemoret atavos Nini,
Priſcumque Belon, inclytumque Oſiridem.
Non ille trino glorioſus nomine

Ter

Ter magnus Hermes (ut ſit arcani ſciens)
Talem reliquit Iſidis cultoribus.
At tu perenne ruris Academi decus
(Hæc monſtra ſi tu primus induxti ſcholis)
Jam jam poetas urbis exules tuæ
Revocabis, ipſe fabulator maximus,
Aut inſtitutor ipſe migrabis foras.

Ad Patrem.

NUNC mea Pierios cupiam per pectora fontes
Irriguas torquere vias, totumque per ora
Volvere laxatum gemino de vertice rivum;
Ut tenues oblita ſonos audacibus alis
Surgat in officium venerandi Muſa parentis.
Hoc utcunque tibi gratum pater optime carmen
Exiguum meditatur opus, nec novimus ipſi
Aptiùs à nobis quæ poſſint munera donis
Reſpondere tuis, quamvis nec maxima poſſint
Reſpondere tuis, nedum ut par gratia donis
Eſſe queat, vacuis quæ redditur arida verbis.
Sed tamen hæc noſtros oſtendit pagina cenſus,
Et quod habemus opum chartâ numeravimus iſtâ,
Quæ mihi ſunt nullæ, niſi quas dedit aurea Clio,
Quas mihi ſemoto ſomni peperere ſub antro,
Et nemoris laureta ſacri Parnaſſides umbræ.
Nec tu vatis opus divinum deſpice carmen,
Quo nihil æthereos ortus, & ſemina cœli,
Nil magis humanam commendat origine mentem,
Sancta Promethéæ retinens veſtigia flammæ.
Carmen amant ſuperi, tremebundaque Tartara carmen
Ima ciere valet, divoſque ligare profundos,
Et triplici duros Manes adamante coercet.

Carmine ſepoſiti retegunt arcana futuri
Phœbades, & tremulæ pallentes ora Sibyllæ;
Carmina ſacrificus ſollennes pangit ad aras,
Aurea ſeu ſternit motantem cornua taurum;
Seu cùm fata ſagax fumantibus abdita fibris
Conſulit, & tepidis Parcam ſcrutatur in extis.
Nos etiam patrium tunc cum repetemus Olympum,
Æternæque moræ ſtabunt immobilis ævi,
Ibimus auratis per cœli templa coronis,
Dulcia ſuaviloquo ſociantes carmina plectro,
Aſtra quibus, geminique poli convexa ſonabunt.
Spiritus & rapidos qui circinat igneus orbes,
Nunc quoque ſidereis intercinit ipſe choreis
Immortale melos, & inenarrabile carmen;
Torrida dum rutilus compeſcit ſibila ſerpens,
Demiſſoque ferox gladio manſueſcit Orion;
Stellarum nec ſentit onus Mauruſius Atlas.
Carmina regales epulas ornare ſolebant,
Cum nondum luxus, vaſtæque immenſa vorago
Nota gulæ, & modico ſpumabat cœna Lyæo.
Tum de more ſedens feſta ad convivia vates
Æſculeâ intonſos redimitus ab arbore crines,
Heroumque actus, imitandaque geſta canebat,
Et chaos, & poſiti latè fundamina mundi,
Reptanteſque deos, & alentes numina glandes,
Et nondum Ætneo quæſitum fulmen ab antro.
Denique quid vocis modulamen inane juvabit,
Verborum ſenſuſque vacans, numerique loquacis?
Silveſtres decet iſte choros, non Orphea cantus,
Qui tenuit fluvios & quercubus addidit aures
Carmine, non citharâ, ſimulachraque functa canendo
Compulit in lachrymas; habet has à carmine laudes.
Nec tu perge precor ſacras contemnere Muſas,
Nec vanas inopeſque puta, quarum ipſe peritus
Munere, mille ſonos numeros componis ad aptos,

Millibus

Millibus & vocem modulis variare canoram
Doctus, Arionii meritò ſis nominis hæres.
Nunc tibi quid mirum, ſi me genuiſſe poëtam
Contigerit, charo ſi tam propè ſanguine juncti
Cognatas artes, ſtudiumque affine ſequamur?
Ipſe volens Phœbus ſe diſpertire duobus,
Altera dona mihi, dedit altera dona parenti,
Dividuumque Deum genitorque puerque tenemus.
Tu tamen ut ſimules teneras odiſſe Camœnas,
Non odiſſe reor, neque enim, pater, ire jubebas
Quà via lata patet, quà pronior area lucri,
Certaque condendi fulget ſpes aurea nummi:
Nec rapis ad leges, malè cuſtoditaque gentis
Jura, nec inſulſis damnas clamoribus aures.
Sed magis excultam cupiens diteſcere mentem,
Me procul urbano ſtrepitu, ſeceſſibus altis
Abductum Aoniæ jucunda per otia ripæ
Phœbæo lateri comitem ſinis ire beatum.
Officium chari taceo commune parentis,
Me poſcunt majora, tuo pater optime ſumptu
Cùm mihi Romuleæ patuit facundia linguæ,
Et Latii veneres, & quæ Jovis ora decebant
Grandia magniloquis elata vocabula Graiis,
Addere ſuaſiſti quos jactat Gallia flores,
Et quam degeneri novus Italus ore loquelam
Fundit, barbaricos teſtatus voce tumultus,
Quæque Palæſtinus loquitur myſteria vates.
Denique quicquid habet cœlum, ſubjectaque cœlo
Terra parens, terræque & cœlo interfluus aer,
Quicquid & unda tegit, pontique agitabile marmor,
Per te noſſe licet, per te, ſi noſſe libebit.
Dimotâque venit ſpectanda ſcientia nube,
Nudaque conſpicuos inclinat ad oſcula vultus,
Ni fugiſſe velim, ni ſit libâſſe moleſtum.

I nunc, confer opes quiſquis maleſanus avitas
Auſtriaci gazas, Perüanaque regna præoptas.
Quæ potuit majora pater tribuiſſe, vel ipſe
Jupiter, excepto, donâſſet ut omnia, cœlo?
Non potiora dedit, quamvis & tuta fuiſſent,
Publica qui juveni commiſit lumina nato
Atque Hyperionios currus, & fræna diei,
Et circum undantem radiatâ luce tiaram.
Ergo ego jam doctæ pars quamlibet ima catervæ
Victrices hederas inter, lauroſque ſedebo,
Jamque nec obſcurus populo miſcebor inerti,
Vitabuntque oculos veſtigia noſtra profanos.
Eſte procul vigiles curæ, procul eſte querelæ,
Invidiæque acies tranſverſo tortilis hirquo,
Sæva nec anguiferos extende calumnia rictus;
In me triſte nihil fœdiſſima turba poteſtis,
Nec veſtri ſum juris ego; ſecuraque tutus
Pectora, vipereo gradiar ſublimis ab ictu.
At tibi, chare pater, poſtquam non æqua merenti
Poſſe referre datur, nec dona rependere factis,
Sit memorâſſe ſatis, repetitaque munera grato
Percenſere animo, fidæque reponere menti.
Et vos, O noſtri juvenilia carmina, luſus,
Si modo perpetuos ſperare audebitis annos,
Et domini ſupereſſe rogo, lucemque tueri,
Nec ſpiſſo rapient oblivia nigra ſub Orco,
Forſitan has laudes, decantatumque parentis
Nomen, ad exemplum, ſero ſervabitis ævo.

PSAL. CXIV.

Ἰσραὴλ ὅτε παῖδες ὅτ' ἀγλαὰ φῦλ' Ιακώβου
Αἰγύπτιον λίπε δῆμον, ἀπεχθέα, βαρβαρόφωνον,
Δὴ τότε μοῦνον ἔην ὅσιον γένος υἷες Ιούδα.

Ἐν

Ἐν δὲ θεὸς λαοῖσι μέγα κρείων βασίλευεν.
Εἶδε, χὴ ἐντροπάδην φύγαδ' ἐρρώησε θάλασσα
Κύμαλι εἰλυμένη ῥοθίῳ, ὃδ ἀρ ἐσυφελίχθη
Ἰρὸς Ἰορδάνης ποτὶ ἀργυροειδέα πηγήν.
Ἐκ δ' ὄρεα σκαρθμοῖσιν ἀπειρέσια κλονέοντο,
Ὡς κριοὶ σφριγόωντες ἐϋτραφερῷ ἐν ἀλωῇ.
Βαιότεραι δ' ἅμα πᾶσαι ἀνασκίρτησαν ἐρίπναι,
Οἷα παρὰ σύριγγι φίλῃ ὑπὸ μητέρι ἄρνες.
Τίπλε συγ' αἰνὰ θάλασσα πέλωρ φυγαδ' ἐρρώησας
Κύματι εἰλυμένη ῥοθίῳ; τὶ δ' ἀρ ἐσυφελίχθης
Ἶρος Ἰορδάνη ποτὶ ἀργυροειδέα πηγήν;
Τιπ' ὄρεα σκαρθμοῖσιν ἀπειρέσια κλονέεσθε
Ὡς κριοὶ σφριγόωντες ἐϋτραφερῷ ἐν ἀλωῇ;
Βαινοτέραι τὶ δ' ἀρ ὑμεῖς ἀνασκιρτησατ' ἐρίπναι,
Οἷα παρὰ σύριγγι φίλῃ ὑπὸ μητέρι ἄρνες;
Σείεο γαῖα τρέουσα θεὸν μεγάλ' ἐκτυπέουσα
Γαῖα θεὸν τρείουσ' ὔπαλον σέβας Ἰσσακίδαο,
Ὅς τε χὴ ἐκ σπιλάδων ποταμὸς χέε μορμύροντας,
Κρήνην τ' ἀενάων πέτρης ἀπὸ δακρυοέσσης.

Philoſophus ad regem quendam, qui eum ignotum & inſontem inter reos forte captum inſcius damnaverat, τὴν ἐπὶ θανάτῳ πορευόμενον hæc ſubito miſit.

Ὦ ἄνα εἰ ὀλέσης με τὸν ἔννομον, ὐδέ τιν' ἀνδρῶν
Δεινὸν ὅλως δράντα, σοφώτατον ἴσθι κάρηνον
Ῥηϊδίως ἀφέλοιο, τὸ δ' ὔστερον ἆψθι νοήσεις,
Μαψιδίως δ' ἀρ ἔπειτα τεὸν πρὸς θυμὸν ὀδυρῇ,
Τοιὸν δ' ἐκ πόλιος περιώνυμον ἄλκαρ ὀλέσσας.

In effigiei ejus Sculptorem.

Ἀμαθεῖ γεγράφθαι χειρὶ τήνδε μὲν εἰκόνα
Φαίης τάχ' ἄν, πρὸς εἶδος αὐτοφυὲς βλέπων.
Τὸν δ' ἐκλυπωτὸν ὐκ ἐπιγνότες φίλοι
Γελᾶτε φαύλῃ δυσμίμημα ζωγράφῳ.

Ad Salſillum Poetam Romanum ægrotantem.

Scazontes.

O Muſa greſſum quæ volens trahis claudum,
Vulcanioque tarda gaudes inceſſu,
Nec ſentis illud in loco min usgratum,
Quàm cùm decentes flava Dëiope ſuras
Alternat aureum ante Junonis lectum,
Adeſdum & hæc s'is verba pauca Salſillo
Refer, Camœna noſtra cui tantum eſt cordi,
Quamque ille magnis prætulit immeritò divis.
Hæc ergo alumnus ille Londini Milto,
Diebus hiſce qui ſuum linquens nidum
Polique tractum, (peſſimus ubi ventorum,
Inſanientis impotenſque pulmonis
Pernix anhela ſub Jove exercet flabra)
Venit feraces Itali ſoli ad glebas,
Viſum ſuperbâ cognitas urbes famâ
Viroſque doctæque indolem juventutis,
Tibi optat idem hic fauſta multa Salſille,
Habitumque feſſo corpori penitùs ſanum;
Cui nunc profunda bilis infeſtat rënes,
Præcordiiſque fixa damnoſum ſpirat.
Nec id pepercit impia quòd tu Romano
Tam cultus ore Leſbium condis melos.
O dulce divûm munus, O ſalus Hebes
Germana! Tuque Phœbe morborum terror
Pythone cæſo, ſive tu magis Pæan
Libenter audis, hic tuus ſacerdos eſt.
Querceta Fauni, voſque rore vinoſo
Colles benigni, mitis Evandri ſedes,
Siquid ſalubre vallibus frondet veſtris,
Levamen ægro ferte certatim vati.
Sic ille charis redditus rursùm Muſis

Vicina

Vicina dulci prata mulcebit cantu.
Ipſe inter atros emirabitur lucos
Numa, ubi beatus degit otium æternum,
Suam reclivis ſemper Ægeriam ſpectans.
Tumiduſque & ipſe Tibris hinc delinitus
Spei favebit annuæ colonorum:
Nec in ſepulchris ibit obſeſſum reges
Nimiùm ſiniſtro laxus irruens loro:
Sed fræna melius temperabit undarum,
Aduſque curvi ſalſa regna Portumni.

MANSUS.

Joannes Baptiſta Manſus Marchio Villenſis, vir ingenii laude, tum litterarum ſtudio, nec non & bellica virtute apud Italos clarus in primis eſt. Ad quem Torquati Taſſi dialogus extat de Amicitia ſcriptus; erat enim Taſſi amiciſſimus; ab quo etiam inter Campaniæ principes celebratur, in illo poemate cui titulus Gieruſalemme conquiſtata, lib. 20.

Fra cavalier magnanimi, è corteſi
Riſplende il Manſo ——

Is authorem Neapoli commorantem ſummâ benevolentiâ proſecutus eſt, multaque ei detulit humanitatis officia. Ad hunc itaque hoſpes ille antequam ab ea urbe diſcederet, ut ne ingratum ſe oſtenderet, hoc carmen miſit.

HÆC quoque Manſe tuæ meditantur carmina laudi
Pierides, tibi Manſe choro notiſſime Phœbi,
Quandoquidem ille alium haud æquo eſt dignatus honore,
Poſt Galli cineres, & Mecænatis Hetruſci.
Tu quoque, ſi noſtræ tantum valet aura Camœnæ,

Victrices hederas inter, laurosque sedebis.
Te pridem magno felix concordia Tasso
Junxit, & æternis inscripsit nomina chartis.
Mox tibi dulciloquum non inscia Musa Marinum
Tradidit, ille tuum dici se gaudet alumnum,
Dum canit Assyrios divûm prolixus amores;
Mollis & Ausonias stupefecit carmine nymphas.
Ille itidem moriens tibi soli debita vates
Ossa tibi soli, supremaque vota reliquit.
Nec manes pietas tua chara fefellit amici,
Vidimus arridentem operoso ex ære poetam.
Nec satis hoc visum est in utrumque, & nec pia cessant
Officia in tumulo, cupis integros rapere Orco,
Quà potes, atque avidas Parcarum eludere leges:
Amborum genus, & varia sub sorte peractam
Describis vitam, moresque, & dona Minervæ;
Æmulus illius Mycalen qui natus ad altam
Rettulit Æolii vitam facundus Homeri.
Ergo ego te Cliûs & magni nomine Phœbi,
Manse pater, jubeo longum salvere per ævum
Missus Hyperboreo juvenis peregrinus ab axe.
Nec tu longinquam bonus aspernabere Musam,
Quæ nuper gelidâ vix enutrita sub Arcto
Imprudens Italas ausa est volitare per urbes.
Nos etiam in nostro modulantes flumine cygnos
Credimus obscuras noctis sensisse per umbras,
Quà Thamesis late puris argenteus urnis
Oceani glaucos perfundit gurgite crines.
Quin & in has quondam pervenit Tityrus oras.
Sed neque nos genus incultum, nec inutile Phœbo,
Quà plaga septeno mundi sulcata Trione
Brumalem patitur longâ sub nocte Boöten.
Nos etiam colimus Phœbum, nos munera Phœbo
Flaventes spicas, & lutea mala canistris,
Halantemque crocum (perhibet nisi vana vetustas)
Misimus,

Miſimus, & lectas Druidum de gente choreas.
(Gens Druides antiqua ſacris operata deorum
Heroum laudes imitandaque geſta canebant)
Hinc quoties feſto cingunt altaria cantu
Delo in herbosâ Graiæ de more puellæ
Carminibus lætis memorant Corinëida Loxo,
Fatidicamque Upin, cum flavicomâ Hecaërge,
Nuda Caledonio variatas pectora fuco.
Fortunate ſenex, ergo quacunque per orbem
Torquati decus, & nomen celebrabitur ingens,
Claraque perpetui ſuccreſcet fama Marini,
Tu quoque in ora frequens venies plauſumque virorum,
Et parili carpes iter immortale volatu.
Dicetur tum ſponte tuos habitaſſe penates
Cynthius, & famulas veniſſe ad limina Muſas:
At non ſponte domum tamen idem, & regis adivit
Rura Pheretiadæ cœlo fugitivus Apollo;
Ille licet magnum Alciden ſuſceperat hoſpes;
Tantùm ubi clamoſos placuit vitare bubulcos,
Nobile manſueti ceſſit Chironis in antrum,
Irriguos inter ſaltus frondoſaque tecta
Peneium prope rivum: ibi ſæpe ſub ilice nigrâ
Ad citharæ ſtrepitum blandâ prece victus amici
Exilii duros lenibat voce labores.
Tum neque ripa ſuo, barathro nec fixa ſub imo
Saxa ſtetere loco, nutat Trachinia rupes,
Nec ſentit ſolitas, immania pondera, ſilvas,
Emotæque ſuis properant de collibus orni,
Mulcenturque novo maculoſi carmine lynces.
Diis dilecte ſenex, te Jupiter æquus oportet
Naſcentem, & miti luſtrarit lumine Phœbus,
Atlantiſque nepos; neque enim niſi charus ab ortu
Diis ſuperis poterit magno faviſſe poetæ.
Hinc longæva tibi lento ſub flore ſenectus
Vernat, & Æſonios lucratur vivida fuſos,

Nondum

Nondum deciduos ſervans tibi frontis honores,
Ingeniumque vigens, & adultum mentis acumen.
O mihi ſi mea ſors talem concedat amicum
Phœbæos decoraſſe viros qui tam bene nôrit,
Si quando indigenas revocabo in carmina reges,
Arturumque etiam ſub terris bella moventem;
Aut dicam invictæ ſociali fœdere menſæ
Magnanimos Heroas, & (O modo ſpiritus adſit)
Frangam Saxonicas Britonum ſub Marte phalanges.
Tandem ubi non tacitæ permenſus tempora vitæ,
Annorumque ſatur cineri ſua jura relinquam,
Ille mihi lecto madidis aſtaret ocellis,
Aſtanti ſat erit ſi dicam ſim tibi curæ;
Ille meos artus liventi morte ſolutos
Curaret parva componi molliter urna.
Forſitan & noſtros ducat de marmore vultus,
Nectens aut Paphia myrti aut Parnaſſide lauri
Fronde comas, at ego ſecura pace quieſcam.
Tum quoque, ſi qua fides, ſi præmia certa bonorum,
Ipſe ego cælicolûm ſemotus in æthera divûm,
Quò labor & mens pura vehunt, atque ignea virtus,
Secreti hæc aliqua mundi de parte videbo
(Quantum fata ſinunt) & tota mente ſerenùm
Ridens purpureo ſuffundar lumine vultus,
Et ſimul æthereo plaudam mihi lætus Olympo.

EPI-

EPITAPHIUM DAMONIS.

Argumentum.

Thyrſis & Damon ejuſdem viciniæ paſtores, eadem ſtudia ſequuti à pueritiâ amici erant, ut qui plurimum. Thyrſis animi causâ profectus peregrè de obitu Damonis nuncium accepit. Domum poſtea reverſus, & rem ita eſſe comperto, ſe, ſuamque ſolitudinem hoc carmine deplorat. Damonis autem ſub perſonâ hìc intelligitur Carolus Deodatus ex urbe Hetruriæ Luca paterno genere oriundus, cætera Anglus; ingenio, doctrinâ, clariſſimiſque cæteris virtutibus, dum viveret, juvenis egregius.

HImerides nymphæ (nam vos & Daphnin & Hylan,
Et plorata diu meminiſtis fata Bionis)
Dicite Sicelicum Thameſina per oppida carmen:
Quas miſer effudit voces, quæ murmura Thyrſis,
Et quibus aſſiduis exercuit antra querelis,
Fluminaque, fonteſque vagos, nemorumque receſſus,
Dum ſibi præreptum queritur Damona, neque altam
Luctibus exemit noctem loca ſola pererrans.
Et jam bis viridi ſurgebat culmus ariſta,
Et totidem flavas numerabant horrea meſſes,
Ex quo ſumma dies tulerat Damona ſub umbras
Nec dum aderat Thyrſis; paſtorem ſcilicet illum
Dulcis amor Muſæ Thuſca retinebat in urbe.
Aſt ubi mens expleta domum, pecoriſque relicti

Cura

Cura vocat, ſimul aſſuetâ ſeditque ſub ulmo,
Tum verò amiſſum tum denique ſentit amicum,
Cœpit & immenſum ſic exonerare dolorem.
Ite domum impaſti, domino jam non vacat, agni.
Hei mihi! quæ terris, quæ dicam numina cœlo,
Poſtquam te immiti rapuerunt funere Damon!
Siccine nos linquis, tua ſic ſine nomine virtus
Ibit, & obſcuris numero ſociabitur umbris?
At non ille, animas virgâ qui dividit aureâ,
Iſta velit, dignumque tui te ducat in agmen,
Ignavumque procul pecus arceat omne ſilentum.
Ite domum impaſti, domino jam non vacat, agni.
Quicquid erit, certè niſi me lupus antè videbit,
Indeplorato non comminuere ſepulchro,
Conſtabitque tuus tibi honos, longumque vigebit
Inter paſtores: Illi tibi vota ſecundo
Solvere poſt Daphnin, poſt Daphnin dicere laudes
Gaudebunt, dum rura Pales, dum Faunus amabit:
Si quid id eſt, priſcamque fidem coluiſſe, piúmque,
Palladiáſque artes, ſociúmque habuiſſe canorum.
Ite domum impaſti, domino jam non vacat, agni.
Hæc tibi certa manent, tibi erunt hæc præmia Damon,
At mihi quid tandem fiet modò? quis mihi fidus
Hærebit lateri comes, ut tu ſæpe ſolebas
Frigoribus duris, & per loca fœta pruinis,
Aut rapido ſub ſole, ſiti morientibus herbis?
Sive opus in magnos fuit eminùs ire leones,
Aut avidos terrere lupos præſepibus altis;
Quis fando ſopire diem, cantuque ſolebit?
Ite domum impaſti, domino jam non vacat, agni.
Pectora cui credam? quis me lenire docebit
Mordaces curas, quis longam fallere noctem
Dulcibus alloquiis, grato cùm ſibilat igni
Molle pyrum, & nucibus ſtrepitat focus, at malus auſter
Miſcet cuncta foris, & deſuper intonat ulmo?

Ite

Ite domum impaſti, domino jam non vacat, agni.
Aut æſtate, dies medio dum vertitur axe,
Cum Pan æſculeâ ſomnum capit abditus umbrâ,
Et repetunt ſub aquis ſibi nota ſedilia nymphæ,
Paſtoreſque latent, ſtertit ſub ſepe colonus,
Quis mihi blanditiáſque tuas, quis tum mihi riſus,
Cecropioſque ſales referet, cultoſque lepores?
Ite domum impaſti, domino jam non vacat, agni.
At jam ſolus agros, jam paſcua ſolus aberro,
Sicubi ramoſæ denſantur vallibus umbræ,
Hic ſerum expecto, ſupra caput imber & Eurus
Triſte ſonant, fractæque agitata crepuſcula ſylvæ.
Ite domum impaſti, domino jam non vacat, agni.
Heu quam culta mihi priùs arva procacibus herbis
Involvuntur, & ipſa ſitu ſeges alta fatiſcit!
Innuba neglecto marceſcit & uva racemo,
Nec myrteta juvant; ovium quoque tædet, at illæ
Mœrent, inque ſuum convertunt ora magiſtrum.
Ite domum impaſti, domino jam non vacat, agni.
Tityrus ad corylos vocat, Alpheſibœus ad ornos,
Ad ſalices Aegon, ad flumina pulcher Amyntas,
Hîc gelidi fontes, hîc illita gramina muſco,
Hîc Zephyri, hîc placidas interſtrepit arbutus undas;
Iſta canunt ſurdo, frutices ego nactus abibam.
Ite domum impaſti, domino jam non vacat, agni.
Mopſus ad hæc, nam me redeuntem forte notârat,
(Et callebat avium linguas, & ſidera Mopſus)
Thyrſi quid hoc? dixit, quæ te coquit improba bilis?
Aut te perdit amor, aut te malè faſcinat aſtrum,
Saturni grave ſæpe fuit paſtoribus aſtrum,
Intimaque obliquo figit præcordia plumbo.
Ite domum impaſti, domino jam non vacat, agni.
Mirantur nymphæ, & quid de te Thyrſi futurum eſt?
Quid tibi vis? aiunt, non hæc ſolet eſſe juventæ
Nubila frons, oculique truces, vultuſque ſeveri,

Illa

Illa choros, luſuſque leves, & ſemper amorem
Jure petit, bis ille miſer qui ſerus amavit.
Ite domum impaſti, domino jam non vacat, agni.
Venit Hyas, Dryopéque, & filia Baucidis Aegle
Docta modos, citharæque ſciens, ſed perdita faſtu,
Venit Idumanii Chloris vicina fluenti;
Nil me blanditiæ, nil me ſolantia verba,
Nil me, ſi quid adeſt, movet, aut ſpes ulla futuri.
Ite domum impaſti, domino jam non vacat, agni.
Hei mihi quam ſimiles ludunt per prata juvenci,
Omnes unanimi ſecum ſibi lege ſodales,
Nec magis hunc alio quiſquam ſecernit amicum
De grege, ſic denſi veniunt ad pabula thoes,
Inque vicem hirſuti paribus junguntur onagri;
Lex eadem pelagi, deſerto in littore Proteus
Agmina phocarum numerat, viliſque volucrum
Paſſer habet ſemper quicum ſit, & omnia circum
Farra libens volitet, ſerò ſua tecta reviſens,
Quem ſi ſors letho objecit, ſeu milvus adunco
Fata tulit roſtro, ſeu ſtravit arundine foſſor,
Protinus ille alium ſocio petit inde volatu.
Nos durum genus, & diris exercita fatis
Gens homines aliena animis, & pectore diſcors,
Vix ſibi quiſque parem de millibus invenit unum,
Aut ſi ſors dederit tandem non aſpera votis,
Illum inopina dies quâ non ſperaveris horâ
Surripit, æternum linquens in ſæcula damnum.
Ite domum impaſti, domino jam non vacat, agni.
Heu quis me ignotas traxit vagus error in oras
Ire per aëreas rupes, Alpemque nivoſam!
Ecquid erat tanti Romam vidiſſe ſepultam,
(Quamvis illa foret, qualem dum viſeret olim,
Tityrus ipſe ſuas & oves & rura reliquit;)
Ut te tam dulci poſſem caruiſſe ſodale,
Poſſem tot maria alta, tot interponere montes,

Tot

Tot ſylvas, tot ſaxa tibi, fluvioſque ſonantes!
Ah certè extremùm licuiſſet tangere dextram,
Et bene compoſitos placidè morientis ocellos,
Et dixiſſe vale, noſtri memor ibis ad aſtra.
Ite domum impaſti, domino jam non vacat, agni.
Quamquam etiam veſtri nunquam meminiſſe pigebit,
Paſtores Thuſci, Muſis operata juventus,
Hic Charis, atque Lepos; & Thuſcus tu quoque Damon,
Antiquâ genus unde petis Lucumonis ab urbe.
O ego quantus eram, gelidi cum ſtratus ad Arni
Murmura, populeumque nemus, quà mollior herba,
Carpere nunc violas, nunc ſummas carpere myrtos,
Et potui Lycidæ certantem audire Menalcam.
Ipſe etiam tentare auſus ſum, nec puto multùm
Diſciplicui, nam ſunt & apud me munera veſtra
Fiſcellæ, calathique, & cerea vincla cicutæ,
Quin & noſtra ſuas docuerunt nomina fagos
Et Datis, & Francinus, erant & vocibus ambo
Et ſtudiis noti, Lydorum ſanguinis ambo.
Ite domum impaſti, domino jam non vacat, agni.
Hæc mihi tum læto dictabat roſcida luna,
Dum ſolus teneros claudebam cratibus hœdos.
Ah quoties dixi, cùm te cinis ater habebat,
Nunc canit, aut lepori nunc tendit retia Damon,
Vimina nunc texit, varios ſibi quod ſit in uſus!
Et quæ tum facili ſperabam mente futura
Arripui voto levis, & præſentia finxi,
Heus bone numquid agis? niſi te quid forte retardat,
Imus? & argutâ paulum recubamus in umbrâ,
Aut ad aquas Colni, aut ubi jugera Caſſibelauni?
Tu mihi percurres medicos, tua gramina, ſuccos,
Helleborúmque, humileſque crocos, foliumque hyacinthi,
Quaſque habet iſta palus herbas, arteſque medentûm.
Ah pereant herbæ, pereant arteſque medentûm,
Gramina, poſtquam ipſi nil profecere magiſtro.

Ipſe

Ipſe etiam, nam neſcio quid mihi grande ſonabat
Fiſtula, ab undecimâ jam lux eſt altera nocte,
Et tum forte novis admôram labra cicutis,
Diſſiluere tamen ruptâ compage, nec ultra
Ferre graves potuere ſonos, dubito quoque ne ſim
Turgidulus, tamen & referam, vos cedite ſylvæ.
Ite domum impaſti, domino jam non vacat, agni.
Ipſe ego Dardanias Rutupina per æquora puppes
Dicam, & Pandraſidos regnum verus Inogeniæ,
Brennúmque Arvigarúmque duces, priſcúmque Belinum,
Et tandem Armoricos Britonum ſub lege colonos;
Tum gravidam Arturo fatali fraude Iögernen,
Mendaces vultus, aſſumptaque Gorlöis arma,
Merlini dolus. O mihi tum ſi vita ſuperſit,
Tu procul annoſa pendebis fiſtula pinu
Multùm oblita mihi, aut patriis mutata Camœnis
Brittonicum ſtrides, quid enim? omnia non licet uni
Non ſperâſſe uni licet omnia, mi ſatis ampla
Merces, & mihi grande decus (ſim ignotus in ævum
Tum licet, externo penituſque inglorius orbi)
Si me flava comas legat Uſa, & potor Alauni,
Vorticibuſque frequens Abra, & nemus omne Treantæ,
Et Thameſis meus ante omnes, & fuſca metallis
Tamara, & extremis me diſcant Orcades undis.
Ite domum impaſti, domino jam non vacat, agni.
Hæc tibi ſervabam lentâ ſub cortice lauri,
Hæc, & plura ſimul, tum quæ mihi pocula Manſus,
Manſus Chalcidicæ non ultima gloria ripæ,
Bina dedit, mirum artis opus, mirandus & ipſe,
Et circum gemino cælaverat argumento:
In medio rubri maris unda, & odoriferum ver,
Littora longa Arabum, & ſudantes balſama ſylvæ,
Has inter Phœnix divina avis, unica terris
Cæruleùm fulgens diverſicoloribus alis
Auroram vitreis ſurgentem reſpicit undis.

Parte

Parte alia polus omnipatens, & magnus Olympus,
Quis putet? hic quoque Amor, pictæque in nube pharetræ,
Arma coruſca faces, & ſpicula tincta pyropo;
Nec tenues animas, pectúſque ignobile vulgi
Hinc ferit, at circùm flammantia lumina torquens
Semper in erectum ſpargit ſua tela per orbes
Impiger, & pronos nunquam collimat ad ictus,
Hinc mentes ardere ſacræ, formæque deorum.
Tu quoque in his, nec me fallit ſpes lubrica, Damon,
Tu quoque in his certè es, nam quò tua dulcis abiret
Sanctáque ſimplicitas, nam quò tua candida virtus?
Nec te Lethæo fas quæſiviſſe ſub orco,
Nec tibi conveniunt lacrymæ, nec flebimus ultrà,
Ite procul lacrymæ, purum colit æthera Damon,
Æthera purus habet, pluvium pede reppulit arcum;
Heroúmque animas inter, divóſque perennes,
Æthereos haurit latices & gaudia potat
Ore ſacro. Quin tu cœli poſt jura recepta
Dexter ades, placidúſque fave quicunque vocaris,
Seu tu noſter eris Damon, ſive æquior audis
Diodotus, quo te divino nomine cuncti
Cœlicolæ nôrint, ſylviſque vocabere Damon.
Quòd tibi purpureus pudor, & ſine labe juventus
Grata fuit, quòd nulla tori libata voluptas,
En etiam tibi virginei ſervantur honores;
Ipſe caput nitidum cinctus rutilante corona,
Lætáque frondentis geſtans umbracula palmæ
Æternum perages immortales hymenæos;
Cantus ubi, choreiſque furit lyra miſta beatis,
Feſta Sionæo bacchantur & Orgia thyrſo.

Jan. 23. 1646.

Ad JOANNEM ROUSIUM Oxonienſis Academiæ Bibliothecarium.

De libro Poematum amiſſo, quem ille ſibi denuo mitti poſtulabat, ut cum aliis noſtris in Bibliotheca publica reponeret, Ode.

Strophe 1.

GEmelle cultu ſimplici gaudens liber,
Fronde licet geminâ,
Munditiéque nitens non operosâ,
Quam manus attulit
Juvenilis olim,
Sedula tamen haud nimii poetæ;
Dum vagus Auſonias nunc per umbras,
Nunc Britannica per vireta luſit
Inſons populi, barbitóque devius
Indulſit patrio, mox itidem pectine Daunio
Longinquum intonuit melos
Vicinis, & humum vix tetigit pede;

Antiſtrophe.

Quis te parve liber, quis te fratribus
Subduxit reliquis dolo?
Cum tu miſſus ab urbe,
Docto jugiter obſecrante amico,
Illuſtre tendebas iter
Thameſis ad incunabula
Cærulei patris,
Fontes ubi limpidi
Aonidum, thyaſuſque ſacer
Orbi notus per immenſos
Temporum lapſus redeunte cœlo,
Celeberque futurus in ævum;

Strophe

Strophe 2.

Modò quis deus, aut editus deo
Priſtinam gentis miſeratus indolem
(Si ſatis noxas luimus priores,
Mollique luxu degener otium)
Tollat nefandos civium tumultus,
Almaque revocet ſtudia ſanctus,
Et relegatas ſine ſede Muſas
Jam penè totis finibus Angligenûm;
Immundaſque volucres
Unguibus imminentes
Figat Apollineâ pharetrâ,
Phinéamque abigat peſtem procul amne Pegaséo.

Antiſtrophe.

Quin tu, libelle, nuntii licet malâ
Fide, vel oſcitantiâ
Semel erraveris agmine fratrum,
Seu quis te teneat ſpecus,
Seu qua te latebra, forſan unde vili
Callo teréris inſtitoris inſulſi,
Lætare felix, en iterum tibi
Spes nova fulget poſſe profundam
Fugere Lethen, vehique ſuperam
In Jovis aulam remige pennâ;

Strophe 3.

Nam te Roüſius ſui
Optat peculî, numeróque juſto
Sibi pollicitum queritur abeſſe,
Rogatque venias ille cujus inclyta
Sunt data virûm monumenta curæ:
Téque adytis etiam ſacris
Voluit reponi, quibus & ipſe præſidet
Æternorum operum cuſtos fidelis,
Quæſtorque gazæ nobilioris,
Quàm cui præfuit lön

Clarus

Clarus Erechtheides
Opulenta dei per templa parentis,
Fulvoſque tripodas, donaque Delphica,
Iön Actæâ genitus Creusâ.

Antiſtrophe.

Ergo tu viſere lucos
Muſarum ibis amœnos,
Diamque Phœbi rurſus ibis in domum,
Oxoniâ quam valle colit
Delo poſthabitâ,
Bifidóque Parnaſſi jugo:
Ibis honeſtus,
Poſtquam egregiam tu quoque ſortem
Nactus abis, dextri prece ſollicitatus amici.
Illic legéris inter alta nomina
Authorum, Graiæ ſimul & Latinæ
Antiqua gentis lumina, & verum decus.

Epodos.

Vos tandem haud vacui mei labores,
Quicquid hoc ſterile fudit ingenium,
Jam ſerò placidam ſperare jubeo
Perfunctam invidiâ requiem, ſedeſque beatas
Quas bonus Hermes
Et tutela dabit ſolers Roüſi,
Quo neque lingua procax vulgi penetrabit, atque longè
Turba legentum prava faceſſet;
At ultimi nepotes,
Et cordatior ætas
Judicia rebus æquiora forſitan
Adhibebit integro ſinu.
Tum livore ſepulto,
Si quid meremur ſana poſteritas ſciet
Roüſio favente.

Ode

Ode tribus conſtat Strophis, totidémque Antiſtrophis, unâ demum Epodo clauſis, quas, tametſi omnes nec verſuum numero, nec certis ubique colis exactè reſpondeant; ita tamen ſecuimus, commodè legendi potiùs, quàm ad antiquos concinendi modos rationem ſpectantes. Alioquin hoc genus rectiùs fortaſſe dici monoſtrophicum debuerat. Metra partim ſunt κατὰ σχέσιν, partim ἀπολελύμενα. Phaleucia quæ ſunt, Spondæum tertio loco bis admittunt, quod idem in ſecundo loco Catullus ad libitum fecit.

Ad CHRISTINAM Suecorum Reginam nomine Cromwelli.

BEllipotens Virgo, ſeptem Regina Trionum,
Chriſtina, Arctoï lucida ſtella poli,
Cernis quas merui dura ſub caſſide rugas,
Utque ſenex armis impiger ora tero;
Invia fatorum dum per veſtigia nitor,
Exequor et populi fortia juſſa manu.
Aſt tibi ſubmittit frontem reverentior umbra;
Nec ſunt hi vultus Regibus uſque truces.

A Small TRACTATE OF EDUCATION. TO Mr. HARTLIB.

OF EDUCATION.

TO Mr. SAMUEL HARTLIB.

Written about the Year 1650.

Mr. HARTLIB,

I Am long ſince perſuaded, that to ſay, or do ought worth memory and imitation, no purpoſe or reſpect ſhould ſooner move us, than ſimply the love of God, and of mankind. Nevertheleſs to write now the reforming of education, tho' it be one of the greateſt and nobleſt deſigns that can be thought on, and for the want whereof this nation periſhes, I had not yet at this time been induc'd, but by your earneſt intreaties and ſerious conjurements; as having my mind for the preſent half diverted in the purſuance of ſome other aſſertions, the knowledge and the uſe of which cannot but be a great furtherance both to the enlargement of truth, and honeſt living, with much more peace. Nor ſhould the laws of any private friendſhip have prevail'd with me to divide thus, or tranſpoſe my former thoughts, but that I ſee thoſe aims, thoſe actions which have won you with me the eſteem of a perſon ſent hither by ſome good providence from a far country, to be the occaſion and incitement of great good to this iſland. And, as I hear, you have obtain'd the ſame repute with men of moſt approv'd wiſdom, and ſome of

higheſt authority among us. Not to mention the learned correſpondence which you hold in foreign parts, and the extraordinary pains and diligence which you have us'd in this matter both here, and beyond the ſeas; either by the definite will of God ſo ruling, or the peculiar ſway of nature, which alſo is God's working. Neither can I think that, ſo reputed, and ſo valued as you are, you would, to the forfeit of your own diſcerning ability, impoſe upon me an unfit and over-ponderous argument, but that the ſatisfaction which you profeſs to have receiv'd from thoſe incidental diſcourſes which we have wander'd into, hath preſt and almoſt conſtrain'd you into a perſuaſion that what you require from me in this point, I neither ought, nor can in conſcience defer beyond this time both of ſo much need at once, and ſo much opportunity to try what God hath determin'd. I will not reſiſt therefore, whatever it is, either of divine or human obligement, that you lay upon me; but will forthwith ſet down in writing, as you requeſt me, that voluntary idea which hath long in ſilence preſented itſelf to me, of a better education, in extent and comprehenſion far more large, and yet of time far ſhorter, and of attainment far more certain, than hath been yet in practice. Brief I ſhall endeavour to be; for that which I have to ſay, aſſuredly this nation hath extreme need ſhould be done ſooner than ſpoken. To tell you therefore what I have benefited herein among old renowned authors, I ſhall ſpare; and to ſearch what many modern Januas and Didactics, more than ever I ſhall read, have projected, my inclination leads me not. But if you can accept of theſe few obſervations which have flower'd off, and are, as it were, the burniſhing of many ſtudious and contemplative years, altogether ſpent in the ſearch of religious and civil knowledge, and ſuch as pleas'd you ſo well in the relating, I here give you them to diſpoſe of.

The end then of learning is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neareſt by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith makes up the higheſt perfection. But becauſe our underſtanding cannot in this body found itſelf but on ſenſible things,

things, nor arrive ſo clearly to the knowledge of God and things inviſible, as by orderly conning over the viſible and inferior creature, the ſame method is neceſſarily to be follow'd in all diſcreet teaching. And ſeeing every nation affords not experience and tradition enough for all kinds of learning, therefore we are chiefly taught the languages of thoſe people who have at any time been moſt induſtrious after wiſdom; ſo that language is but the inſtrument conveying to us things uſeful to be known. And tho' a linguiſt ſhould pride himſelf to have all the tongues that Babel cleft the world into, yet, if he had not ſtudied the ſolid things in them as well as the words and lexicons, he were nothing ſo much to be eſteem'd a learned man, as any yeoman or tradeſman competently wiſe in his mother dialect only. Hence appear the many miſtakes which have made learning generally ſo unpleaſing and ſo unſucceſsful; firſt we do amiſs to ſpend ſeven or eight years merely in ſcraping together ſo much miſerable Latin and Greek, as might be learnt otherwiſe eaſily and delightfully in one year. And that which caſts our proficiency therein ſo much behind, is our time loſt partly in too oft idle vacancies given both to ſchools and univerſities, partly in a prepoſterous exaction, forcing the empty wits of children to compoſe themes, verſes and orations, which are the acts of ripeſt judgment, and the final work of a head fill'd, by long reading and obſerving, with elegant maxims, and copious invention. Theſe are not matters to be wrung from poor ſtriplings, like blood out of the noſe, or the plucking of untimely fruit: beſides the ill habit which they get of wretched barbarizing againſt the Latin and Greek Idiom, with their untutor'd Angliciſms, odious to be read, yet not to be avoided without a well-continu'd and judicious converſing among pure authors digeſted, which they ſcarce taſte; whereas, if after ſome preparatory grounds of ſpeech by their certain forms got into memory, they were led to the praxis thereof in ſome choſen ſhort book leſſen'd throughly to them, they might then forthwith proceed to learn the ſubſtance of good things, and arts in due order, which would bring the whole language quickly into their power. This I take to be the moſt rational and moſt profitable

way of learning languages, and whereby we may beſt hope to give account to God of our youth ſpent herein. And for the uſual method of teaching arts, I deem it to be an old error of univerſities not yet well recover'd from the ſcholaſtic groſſneſs of barbarous ages, that inſtead of beginning with arts moſt eaſy, (and thoſe be ſuch as are moſt obvious to the ſenſe,) they preſent their young unmatriculated novices at firſt coming with the intellective abſtractions of logick and metaphyſicks: ſo that they having but newly left thoſe grammatick flats and ſhallows where they ſtuck unreaſonably, to learn a few words with lamentable conſtruction, and now on the ſudden tranſported under another climate to be toſt and turmoil'd with their unballaſted wits in fathomleſs and unquiet deeps of controverſy, do for the moſt part grow into hatred and contempt of learning, mock'd and deluded all this while with ragged notions and babblements, while they expected worthy and delightful knowledge; till poverty or youthful years call them importunately their ſeveral ways, and haſten them with the ſway of friends, either to an ambitious or mercenary, or ignorantly zealous divinity: ſome allur'd to the trade of law, grounding their purpoſes not on the prudent and heavenly contemplation of juſtice and equity, which was never taught them, but on the promiſing and pleaſing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to ſtate affairs, with ſouls ſo unprincipled in virtue, and true generous breeding, that flattery, and court-ſhifts, and tyrannous aphoriſms appear to them the higheſt points of wiſdom; inſtilling their barren hearts with a conſcientious ſlavery, if, as I rather think, it be not feign'd: others, laſtly, of a more delicious and airy ſpirit, retire themſelves, knowing no better, to the enjoyments of eaſe and luxury, living out their days in feaſt and jollity; which indeed is the wiſeſt and the ſafeſt courſe of all theſe, unleſs they were with more integrity undertaken. And theſe are the fruits of miſpending our prime youth at the ſchools and univerſities as we do, either in learning mere words, or ſuch things chiefly as were better unlearnt.

I ſhall

I ſhall detain you no longer in the demonſtration of what we ſhould not do, but ſtrait conduct you to a hill-ſide, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the firſt aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly proſpect, and melodious ſounds on every ſide, that the harp of Orpheus was not more charming. I doubt not but ye ſhall have more ado to drive our dulleſt and lazieſt youth, our ſtocks and ſtubs, from the infinite deſire of ſuch a happy nurture, than we have now to hale and drag our choiceſt and hopefulleſt wits to that aſinine feaſt of ſowthiſtles and brambles which is commonly ſet before them, as all the food and entertainment of their tendereſt and moſt docible age. I call therefore a complete and generous education that which fits a man to perform juſtly, ſkilfully and magnanimouſly, all the offices, both private and publick, of peace and war. And how all this may be done between twelve and one and twenty, leſs time than is now beſtow'd in pure trifling at grammar and ſophiſtry, is to be thus order'd.

Firſt, to find out a ſpacious houſe, and ground about it, fit for an Academy, and big enough to lodge an hunhred and fifty perſons, whereof twenty or thereabouts may be attendants, all under the government of one, who ſhall be thought of deſert ſufficient, and ability either to do all, or wiſely to direct, and overſee it done. This place ſhould be at once both ſchool and univerſity, not needing a remove to any other houſe of ſcholarſhip, except it be ſome peculiar college of law, or phyſick, where they mean to be practitioners; but as for thoſe general ſtudies which take up all our time from Lilly to the commencing, as they term it, maſter of arts, it ſhould be abſolute. After this pattern, as many edifices may be converted to this uſe, as ſhall be needful in every city throughout this land, which would tend much to the increaſe of learning and civility every where. This number, leſs or more thus collected, to the convenience of a foot company, or interchangeably two troops of cavalry, ſhould divide their days work into three parts, as it lies orderly: their ſtudies, their exerciſe, and their diet.

For their ſtudies, firſt they ſhould begin with the chief and neceſſary rules of ſome good grammar, either that now us'd, or any better: and while this is doing, their ſpeech is to be faſhion'd to a diſtinct and clear pronunciation, as near as may be to the Italian, eſpecially in the vowels. For we Engliſhmen being far northerly, do not open our mouths in the cold air, wide enough to grace a ſouthern tongue; but are obſerv'd by all other nations to ſpeak exceeding cloſe and inward: ſo that to ſmatter Latin with an Engliſh mouth, is as ill a hearing as Law-French. Next to make them expert in the uſefulleſt points of grammar, and withal to ſeaſon them, and win them early to the love of virtue and true labour, ere any flattering ſeducement, or vain principle ſeize them wandring, ſome eaſy and delightful book of education ſhould be read to them; whereof the Greeks have ſtore, as Cebes, Plutarch, and other Socratic diſcourſes. But in Latin we have none of claſſic authority extant, except the two or three firſt books of Quintilian, and ſome ſelect pieces elſewhere. But here the main ſkill and ground-work will be, to temper them ſuch lectures and explanations upon every opportunity, as may lead and draw them in willing obedience, inflam'd with the ſtudy of learning, and the admiration of virtue; ſtirr'd up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages, and that they may deſpiſe and ſcorn all their childiſh and ill-taught qualities, to delight in manly and liberal exerciſes, which he who hath the art and proper eloquence to catch them with, what with mild and effectual perſuaſions, and that with the intimation of ſome fear, if need be, but chiefly by his own example, might in a ſhort ſpace gain them to an incredible diligence and courage; infuſing into their young breaſts ſuch an ingenuous and noble ardor, as would not fail to make many of them renowned and matchleſs men. At the ſame time, ſome other hour of the day, might be taught them the rules of arithmetick, and ſoon after the elements of geometry even playing, as the old manner was. After evening-repaſts, till bed-time, their thoughts will be beſt taken up in the eaſy grounds of religion, and the ſtory of Scripture.

Scripture. The next ſtep would be to the authors of Agriculture, Cato, Varro, and Columella; for the matter is moſt eaſy, and if the language be difficult, ſo much the better, it is not a difficulty above their years: and here will be an occaſion of inciting and enabling them hereafter to improve the tillage of their country, to recover the bad ſoil, and to remedy the waſte that is made of good; for this was one of Hercules's praiſes. Ere half theſe authors be read (which will ſoon be with plying hard, and daily) they cannot chooſe but be maſters of an ordinary proſe. So that it will be then ſeaſonable for them to learn in any modern author, the uſe of the globes, and all the maps; firſt with the old names, and then with the new: Or they might be then capable to read any compendious method of natural philoſophy. And at the ſame time might they be entering into the Greek tongue, after the ſame manner as was before preſcrib'd in the Latin; whereby the difficulties of Grammar being ſoon overcome, all the hiſtorical phyſiology of Ariſtotle and Theophraſtus are open before them, and, as I may ſay, under contribution. The like acceſs will be to Vitruvius, to Seneca's natural queſtions, to Mela, Celſus, Pliny, or Solinus. And having thus paſt the principles of arithmetick, geometry, aſtronomy, and geography, with a general compact of phyſicks, they may deſcend in mathematicks to the inſtrumental ſcience of trigonometry, and from thence to fortification, architecture, enginry, or navigation. And in natural philoſophy they may proceed leiſurely from the hiſtory of meteors, minerals, plants and living creatures, as far as anatomy. Then alſo in courſe might be read to them out of ſome not tedious writer the inſtitution of phyſick; that they may know the tempers, the humours, the ſeaſons, and how to manage a crudity: which he who can wiſely and timely do, is not only a great phyſician to himſelf, and to his friends, but alſo may at ſome time or other ſave an army by this frugal and expenſeleſs means only; and not let the healthy and ſtout bodies of young men rot away under him for want of this diſcipline; which is a great pity and no leſs a ſhame to the commander. To ſet forward all theſe proceedings in

nature

nature and mathematicks, what hinders, but that they may procure as oft as ſhall be needful, the helpful experiences of hunters, fowlers, fiſhermen, ſhepherds, gardeners, apothecaries; and in the other ſciences, architects, engineers, mariners, anatomiſts; who doubtleſs would be ready, ſome for reward, and ſome to favour ſuch a hopeful ſeminary? And this will give them ſuch a real tincture of natural knowledge, as they ſhall never forget, but daily augment with delight. Then alſo thoſe poets which are now counted moſt hard, will be both facile and pleaſant, Orpheus, Heſiod, Theocritus, Aratus, Nicander, Oppian, Dionyſius; and in Latin, Lucretius, Manilius, and the rural part of Virgil.

By this time, years and good general precepts will have furniſh'd them more diſtinctly with that act of reaſon which in Ethics is called Proaireſis; that they may with ſome judgment contemplate upon moral good and evil. Then will be required a ſpecial reinforcement of conſtant and ſound endoctrinating to ſet them right and firm, inſtructing them more amply in the knowledge of virtue and the hatred of vice: while their young and pliant affections are led thro' all the moral works of Plato, Xenophon, Cicero, Plutarch, Laertius, and thoſe Locrian remnants; but ſtill to be reduc'd in their nightward ſtudies, wherewith they cloſe the day's work, under the determinate ſentence of David or Solomon, or the evangeliſts and apoſtolic ſcriptures. Being perfect in the knowledge of perſonal duty, they may then begin the ſtudy of oeconomics. And either now, or before this, they may have eaſily learnt at any odd hour the Italian tongue. And ſoon after, but with wearineſs and good antidote, it would be wholeſome enough to let them taſte ſome choice comedies, Greek, Latin, or Italian; thoſe tragedies alſo that treat of houſhold matters, as Trachiniæ, Alceſtis, and the like. The next remove muſt be to the ſtudy of politics; to know the beginning, end, and reaſons of political ſocieties; that they may not in a dangerous fit of the common-wealth be ſuch poor, ſhaken, uncertain reeds, of ſuch a tottering conſcience, as many of our great counſellors have lately ſhewn themſelves, but ſtedfaſt pillars of the ſtate. After this they

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are to dive into the grounds of law, and legal juſtice; deliver'd firſt, and with beſt warrant, by Moſes; and as far as human prudence can be truſted, in thoſe extoll'd remains of Græcian law-givers, Lycurgus, Solon, Zaleucus, Charondas; and thence to all the Roman edicts and tables, with their Juſtinian; and ſo down to the Saxon and common laws of England, and the ſtatutes. Sundays alſo and every evening may be now underſtandingly ſpent in the higheſt matters of Theology, and church-hiſtory antient and modern: and ere this time the Hebrew tongue at a ſet hour might have been gain'd, that the ſcriptures may be now read in their own original; whereto it would be no impoſſibility to add the Chaldee, and the Syrian dialect. When all theſe employments are well conquer'd, then will the choice hiſtories, heroic poems, and Attic tragedies of ſtatelieſt and moſt regal argument with all the famous political orations offer themſelves; which if they were not only read, but ſome of them got by memory, and ſolemnly pronounc'd with right accent and grace, as might be taught, would endue them even with the ſpirit and vigor of Demoſthenes, or Cicero, Euripides, or Sophocles. And now laſtly will be the time to read with them thoſe organic arts which enable men to diſcourſe and write perſpicuouſly, elegantly, and according to the fitteſt ſtyle of lofty, mean, or lowly. Logic therefore, ſo much as is uſeful, is to be referr'd to this due place, with all her well-couch'd heads and topics, until it be time to open her contracted palm into a graceful and ornate rhetoric, taught out of the rules of Plato, Ariſtotle, Phalereus, Cicero, Hermogenes, Longinus. To which Poetry would be made ſubſequent, or indeed rather precedent, as being leſs ſubtile and fine, but more ſimple, ſenſuous and paſſionate. I mean not here the proſody of a verſe, which they could not but have hit on before among the rudiments of grammar; but that ſublime art which in Ariſtotle's Poetics, in Horace, and the Italian commentaries of Caſtlevetro, Taſſo, Mazzoni, and others, teaches what the laws are of a true Epic poem, what of a Dramatic, what of a Lyric, what decorum is, which is the grand maſter-piece to obſerve. This would make them

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ſoon perceive what deſpicable creatures our common rhymers and play-writers be, and ſhew them, what religious, what glorious and magnificent uſe might be made of poetry both in divine and human things. From hence and not till now will be the right ſeaſon of forming them to be able writers and compoſers in every excellent matter, when they ſhall be thus fraught with an univerſal inſight into things. Or whether they be to ſpeak in parliament or council, honour and attention would be waiting on their lips. There would then alſo appear in pulpits other viſages, other geſtures, and ſtuff otherwiſe wrought than what we now ſit under, oft-times to as great a trial of our patience as any other that they preach to us. Theſe are the ſtudies wherein our noble and our gentle youth ought to beſtow their time in a diſciplinary way from twelve to one and twenty; unleſs they rely more upon their anceſtors dead, than upon themſelves living. In which methodical courſe it is ſo ſuppos'd they muſt proceed by the ſteddy pace of learning onward, as at convenient times for memory's ſake to retire back into the middle ward, and ſometimes into the rear of what they have been taught, until they have confirm'd, and ſolidly united the whole body of their perfected knowledge, like the laſt embattelling of a Roman legion. Now will be worth the ſeeing what exerciſes and recreations may beſt agree, and become theſe ſtudies.

Their EXERCISE.

The courſe of ſtudy hitherto briefly deſcrib'd, is, what I can gueſs by reading, likeſt to thoſe antient and famous ſchools of Pythagoras, Plato, Iſocrates, Ariſtotle, and ſuch others, out of which were bred up ſuch a number of renowned philoſophers, orators, hiſtorians, poets and princes all over Greece, Italy, and Aſia, beſides the flouriſhing ſtudies of Cyene and Alexandria. But herein it ſhall exceed them, and ſupply a defect as great as that which Plato noted in the commonwealth of Sparta; whereas that city train'd up their youth moſt for war, and theſe in their academies and Lycæum, all

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for the gown, this inſtitution of breeding, which I here delineate, ſhall be equally good both for peace and war. Therefore about an hour and a half ere they eat at noon ſhould be allow'd them for exerciſe, and due reſt afterward; but the time for this may be enlarg'd at pleaſure, according as their riſing in the morning ſhall be early. The exerciſe which I commend firſt, is the exact uſe of their weapon, to guard and to ſtrike ſafely with edge or point; this will keep them healthy, nimble, ſtrong, and well in breath, is alſo the likelieſt means to make them grow large and tall, and to inſpire them with a gallant and fearleſs courage, which being temper'd with ſeaſonable lectures and precepts to them of true fortitude and patience, will turn into a native and heroic valour, and make them hate the cowardiſe of doing wrong. They muſt be alſo practis'd in all the locks and gripes of wreſtling, wherein Engliſhmen were wont to excel, as need may often be in fight to tugg or grapple, and to cloſe. And this perhaps will be enough, wherein to prove and heat their ſingle ſtrength. The interim of unſweating themſelves regularly, and convenient reſt before meat, may both with profit and delight be taken up in recreating and compoſing their travail'd ſpirits with the ſolemn and divine harmonies of muſick heard or learnt; either while the ſkilful organiſt plies his grave and fancied deſcant, in lofty fugues, or the whole ſymphony with artful and unimaginable touches adorn and grace the well-ſtudied chords of ſome choice compoſer; ſometimes the lute, or ſoft organ-ſtop, waiting on elegant voices either to religious, material, or civil ditties; which, if wiſe men and prophets be not extremely out, have a great power over diſpoſitions and manners, to ſmooth and make them gentle from ruſtick harſhneſs and diſtemper'd paſſions. The like alſo would not be unexpedient after meat to aſſiſt and cheriſh nature in her firſt concoction, and ſend their minds back to ſtudy in good tune and ſatisfaction. Where having follow'd it cloſe under vigilant eyes till about two hours before ſupper, they are by ſudden alarm or watch-word, to be call'd out to their military motions, under ſky or covert, according to the ſeaſon, as was the Roman wont; firſt on foot, then as their

their age permits on horſeback, to all the art of cavalry; that having in ſport but with much exactneſs, and daily muſter, ſerv'd out the Rudiments of their ſoldierſhip in all the ſkill of their embattelling, marching, encamping, fortifying, beſieging, and battering, with all the helps of antient and modern ſtratagems, tacticks, and warlike maxims, they may as it were out of a long war come forth renown'd and perfect commanders in the ſervice of their country. They would not then, if they were truſted with fair and hopeful armies, ſuffer them for want of juſt and wiſe diſcipline to ſhed away from about them like ſick feathers, tho' they be never ſo oft ſupply'd: they would not ſuffer their empty and unrecruitible colonels of twenty men in a company, to quaff out, or convey into ſecret hoards, the wages of a deluſive liſt and a miſerable remnant: yet in the mean while to be overmaſter'd with a ſcore or two of drunkards, the only ſoldiery left about them, or elſe to comply with all rapines and violences. No certainly, if they knew ought of that knowledge that belongs to good men or good governors, they would not ſuffer theſe things. But to return to our own inſtitute, beſides theſe conſtant exerciſes at home, there is another opportunity of gaining experience to be won from pleaſure itſelf abroad. In thoſe vernal ſeaſons of the year, when the air is calm and pleaſant, it were an injury and ſullenneſs againſt nature not to go out, and ſee her riches, and partake in her rejoicing with heaven and earth. I ſhould not therefore be a perſuader to them of ſtudying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and ſtaid guides, to all the quarters of the land; learning and obſerving all places of ſtrength, all commodities of building and of ſoil, for towns and tillage, harbours and ports for trade: ſometimes taking ſea as far as to our navy, to learn there alſo what they can in the practical knowledge of ſailing and of ſea-fight. Theſe ways would try all their peculiar gifts of nature; and if there were any ſecret excellence among them, would fetch it out, and give it fair opportunities to advance itſelf by, which could not but mightily redound

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to the good of this nation, and bring into faſhion again thoſe old admir'd virtues and excellencies, with far more advantage now in this purity of chriſtian knowledge. Nor ſhall we then need the Monſieurs of Paris to take our hopeful youth into their ſlight and prodigal cuſtodies, and ſend them over back again tranſform'd into mimicks, apes, and kickſhaws. But if they deſire to ſee other countries at three or four and twenty years of age, not to learn principles, but to enlarge experience and make wiſe obſervation, they will by that time be ſuch as ſhall deſerve the regard and honour of all men where they paſs, and the ſociety and friendſhip of thoſe in all places who are beſt and moſt eminent: and perhaps then other nations will be glad to viſit for their breeding, or elſe to imitate us in their own country.

Now laſtly for their diet there cannot be much to ſay, ſave only that it would be beſt in the ſame houſe; for much time elſe would be loſt abroad, and many ill habits got; and that it ſhould be plain, healthful, and moderate, I ſuppoſe is out of controverſy. Thus, Mr. Hartlib, you have a general view in writing, as your deſire was, of that which at ſeveral times I had diſcours'd with you concerning the beſt and nobleſt way of education; not beginning as ſome have done from the cradle, which yet might be worth many conſiderations, if brevity had not been my ſcope: many other circumſtances alſo I could have mention'd, but this, to ſuch as have the worth in them to make trial, for light and direction may be enough. Only I believe, that this is not a bow for every man to ſhoot in that counts himſelf a teacher; but will require ſinews almoſt equal to thoſe which Homer gave Ulyſſes; yet I am withal perſuaded that it may prove much more eaſy in the eſſay, than it now ſeems at a diſtance, and much more illuſtrious; howbeit not more difficult than I imagine, and that imagination preſents me with nothing but very happy and very poſſible according to beſt wiſhes; if God have ſo decreed, and this age have ſpirit and capacity enough to apprehend.

THE END.

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